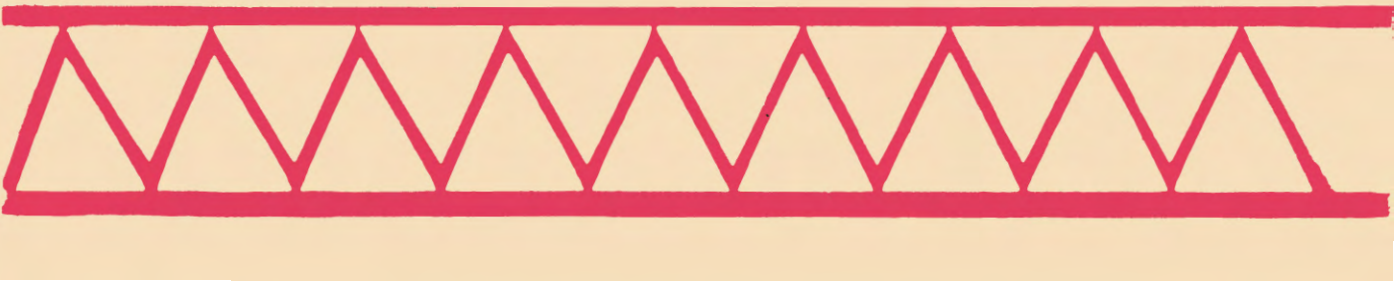


SHONA LANGUAGE LESSONS

NEW EDITION





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Compiled by
Derek Fivaz, M.A.
and
Jeanette Ratzlaff, B.A.

This series of lessons in conversational Shona includes graded grammatical information, incorporating for the first time readily available data on the tonal structure of the language.



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PREFACE

This manual of graded lessons is the successor to the original **Shona Language Lessons** compiled by Mrs. H. Dunkeld for missionaries of The Evangelical Alliance Mission and published by Word of Life Publications. It is a completely new edition which has been produced in response to the current general interest and desire shown by many to learn Shona. When a revision of the original **Shona Language Lessons** was being considered a few years ago, several people, including the members of the Shona Language Committee, felt that the course would be greatly improved by an updating in grammatical terminology, and by the inclusion of tone. This, together with a greater emphasis on fluency in the spoken language, has meant that the old course has had to be rewritten rather than merely revised.

This new edition has been compiled by Mr. D. Fivaz, formerly lecturer in African Languages at the University College of Rhodesia, and Mrs. J. Ratzlaff, of The Evangelical Alliance Mission. Much encouragement and assistance has been given by several people and the compilers wish to express their grateful appreciation to them all. The Rev. W. K. Warner and Mr. D. E. Hoyt, of Word of Life Publications, have enthusiastically promoted this revision and have assisted in numerous ways. Professor G. Fortune, of the University College, and Father M. Hannan, chairman of the Shona Language Committee, have both read the manuscript with great care and made valuable criticisms and comments. The tonal analysis embodied in this course derives largely from the work of Professor Fortune, and the numbering of the tone conjugations follows his system. Helpful suggestions and encouragement have come from Mr. E. W. Krog, Mr. W. L. Muparutsa and the Shona staff of the Rhodesia Literature Bureau. The advice and assistance of Professor L. W. Lanham is also gratefully acknowledged. Particular thanks are due to the several Shona speakers who helped with such great patience and enthusiasm. These include Mr. A. C. Hodza, of the University College, Mr. A. Munjanja, of Word of Life Publications, and Mr. A. C. M. Samasuwo, of Ranche House College. Mr. K. Mew, of Ranche House, very kindly provided hospitality and facilities during the last stage of manuscript preparation. We extend our thanks to Mrs. N. Squires, who did a magnificent job in typing the manuscript. Grateful appreciation is also expressed to Mr. and Mrs. M. K. Mudge, of the Free Methodist Mission, who have by their warm friendship and generous hospitality done so much to make this work possible.

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INTRODUCTION

We believe that the task of learning a foreign language is something which should from the outset be squarely faced. It is not an easy undertaking. There is no such thing as a "shortcut" or "easy method". There are also comparatively few who have a "gift for languages", and for most adults the learning of a second language requires considerable application and perseverance. This should be realised if you wish to learn to speak Shona well. Many, unfortunately, start in some half-hearted way and just as easily give up.

There are great rewards to those who do persevere. First and foremost, there is the obvious satisfaction of communication where before there might have been little real understanding. Expression in another medium (in this case another man's language) is always an exciting thing. But even more than that, a whole new world of thought and values opens up and this is a greatly enriching experience. There can be no doubt that one of the great needs in Rhodesia is that of a better understanding between the various language groups. The very attempt to speak Shona engenders much goodwill, and this appreciative response by Shona people is felt even in the first stumbling efforts. In short, learning Shona is in many ways an investment which grows in value with increasing proficiency. Do persevere!

Why another Shona course? At least half a dozen courses have already been produced in several of the Shona dialects, but some of these are now out of print, while others are not easily obtainable. Those readily available do not deal with tone; that is, the intonation on words. This is a serious deficiency, as tone is of considerable importance in Shona. Its neglect will result in a badly distorted pronunciation and, more seriously, in the inability to express and understand many important differences in meaning which depend only on differences in tone.

There are several dialects of Shona as well as the emerging literary form called Standard Shona. It is just not possible to offer a single course of lessons covering all the dialects. Standard Shona, being essentially a literary language at this stage, cannot be considered for a course in spoken Shona. In addition to other differences, there is considerable tonal diversity among the dialects, and if we take our task seriously we are therefore forced to choose one of them to start with. (This, of course, does not imply that the dialect chosen is in any way "superior" to the other dialects.) It is better to learn one dialect properly and then later adapt to the dialect of your choice. This course is based on Zezuru (spoken around Salisbury) and you should therefore try to find a suitable Zezuru speaker with whom you can practice. If you use a speaker of another dialect you will find certain differences from the material presented here.

These lessons are designed for those who wish to learn Shona as a second language. But, as there is no other simple treatment of the important feature of tone in Shona, this book might well be of some interest and value to Shona speakers and teachers. The lessons have been designed with the strong conviction that a spoken language cannot be properly learned from a book alone. One can know all the "grammar" of a language, read and write it well, and yet understand little and speak atrociously. Contact with the people through hearing them speak and speaking to them is essential. We have therefore compiled these lessons in such a way that you learn the language through constant communication and practice with a Shona speaker, hereafter called the "informant". While the lessons can be used without an informant, it is most desirable that you find some suitable Shona speaker with whom you

can meet regularly for study. Your first step, then, is to find a suitable informant. Specific guidance is given in each lesson on how to use your informant.

Some people are more suitable than others as informants, and we suggest that the following qualities are important:—

1. A pleasant, outgoing personality and willingness to communicate freely.
2. A fair command of English.
3. Literate and, if possible, with some educational background.
4. A clear voice and normal, natural speech.

It is most important that your informant be someone who will rigorously correct you when you make a mistake. Some will tolerate anything, and such people make poor informants.

Your informant may be someone you work with, a local teacher, or some other suitable mother-tongue Shona speaker. As mentioned above, you should try to get someone who is Zezuru speaking. It is naturally appropriate that a man, if possible, use a man as an informant and a woman a woman. Your attitude to your informant is of great importance. Remember that in this situation he is your teacher. You are learning **his** language and what he says is your model. This requires a healthy humility on your part.

With regard to educational qualifications, it should be pointed out that some people with a little education tend to be overly helpful. What is needed is not an informant who thinks he can explain **why** Shona works as it does, but rather gives examples of **how** things are said in Shona. This requires much patience and repetition on his part, particularly in the early stages. Sometimes an informant will be unable to tell you where you are going wrong. Remember that he is your **model**, and you must not expect him to give explanations. This applies particularly to tones. You must not ask your informant what the tones on words are. He probably doesn't know that there are only two tones in his language. (After all, do you know that there are four degrees of stress in English?)

The lessons in this course have been very carefully graded. This means that at any given stage the amount of new material introduced is carefully controlled. Do not be discouraged because you are not able to say much at the beginning. Each lesson builds on and adds to what has gone before. Some informants wish to rush ahead, but you must be patient and insist on thoroughly mastering each point before proceeding to the next. Remember, too, to insist that your informant constantly correct you.

The course is divided into four parts and each ends with a revision. Do not expect to cover one lesson per sitting. Your rate of progress will depend on the amount of time you have, your aptitude for language learning, and other factors. You must meet regularly with your informant, and you will also find it necessary to do a certain amount of work on your own. How often you meet your informant depends to some extent on yourself, but do not try to do a lesson without your informant being present. The lessons will guide you on how to use your informant.

In the lessons we try to help you, through your informant, to discover the patterns of Shona for yourself. The patterns are then practised in oral drills with the informant. **The oral drills in each lesson are of the greatest importance.** You want to learn to **speak** Shona. The drills, if properly used, will help you more than anything else to acquire fluency. There is a simple procedure to be followed with the drills, nearly all of which consist of a stimulus and a response. Your informant must first say each stimulus and response for you

several times at normal speed while you listen without looking at the book. He then gives you the first stimulus word and you give the required response. He then says the correct answer and you repeat it after him. You must insist that he be strict with you! Then proceed to the next stimulus word and follow the same procedure. You should repeat each oral drill several times until you have thoroughly mastered it. Run through past drills from time to time to make sure that you are still able to do them.

Strangely enough, learning vocabulary is not the biggest task in mastering a foreign language! You will, however, want to acquire a reasonable working vocabulary as soon as possible. Each lesson ends with an exercise or exercises. New words given in a lesson are used in the exercises and should also be used orally as much as possible. Try to discover the exact range of meaning of each word from the way it is used in the sentences and in discussion with your informant.

The exercises themselves can be used as exercises in translation in the customary way, and a key is provided at the back of the book. But we would encourage you to make **oral** use of the Shona sentences given in the exercises. Have your informant say each sentence several times at normal speed while you listen without looking at the book. Then you try to say the sentence and your informant must correct you. Be very careful to imitate the intonation of his voice exactly. Repeat several times until you can say each sentence quite fluently. You can then look to see how the sentences are written. Try to understand the meaning of each sentence from the Shona without immediately resorting to the key. Make a note of useful sentences and phrases and use them as soon as you learn them. The lessons have purposely been well spaced and you are encouraged to use the space provided for your own notes.

Try to speak Shona at every opportunity. We are probably all afraid of making fools of ourselves, but this must be overcome. You will find the Shona people most responsive to your attempts. Sometimes they will laugh with sheer pleasure, but this must not be interpreted as derision. Use every opportunity to listen to Shona being spoken. Memorise short sentences and phrases which are frequently used. You will find it useful to carry a small notebook for jotting down new words and expressions you hear. These can then be followed up with your informant. The wireless can be valuable for those who otherwise have little opportunity for direct contact with the Shona people.

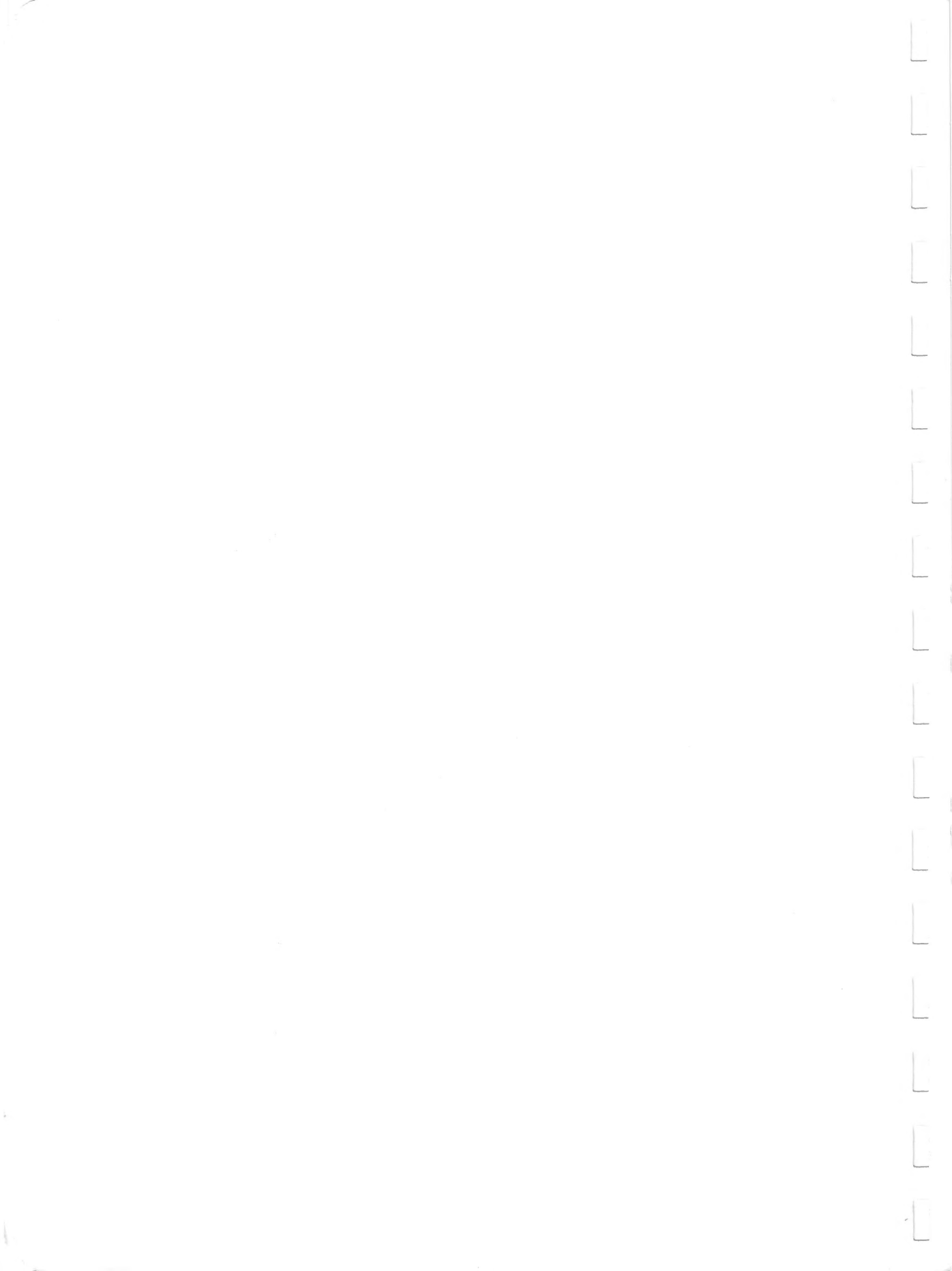
In addition to learning the language you will want to find out all you can about Shona customs and beliefs. We would like to stress this as a necessary complement to learning the language. You will find your informant a useful source of information. A brief listing of other references at the end of the course lists other works on Shona, some of which may be useful to you as you continue your study of the language.

This course of Shona lessons is open to many improvements and the compilers would welcome any suggestions, which may be sent to us at the address below.

D. FIVAZ

J. RATZLAFF

Shona Language Lessons
Word of Life Publications
P.O. Box 1893, Salisbury.



LESSON ONE

PRONUNCIATION AND GREETINGS

If you want to speak Shona properly you must, especially at the beginning, pay particular attention to the pronunciation of Shona sounds. It is possible to have a good knowledge of Shona "grammar" and yet speak the language poorly.

To learn the sounds of Shona properly you *must* rely on your informant. You will never learn the correct pronunciation of Shona sounds from a book. The procedure to be followed in the pronunciation exercises is as follows:—

1. First listen to your informant saying the words given but *do not look at them in the book*. He should go through the list several times while you just listen.
2. Then repeat each word after your informant, trying as best you can to say exactly what he says. If you do not pronounce the word correctly he must say it again and you repeat it. Both you and your informant must be very strict. If he is not satisfied, do it again and again until he is. Watch very carefully to see that you are not substituting an English sound for a similar Shona sound. There are several sounds which are similar in both languages, but the similarity can be deceptive. For this reason no English equivalents are given below for those sounds which are similar. The examples given are Shona words. You must rely on your informant. Notice *how* he produces the different sounds.
3. When you have mastered the exercise, look at the book to see how the words, and in particular the new sounds, are written. The written form is merely a representation of speech and you must concentrate first on mastering the *spoken* forms.
4. In the pronunciation exercises the meaning of the words is not the object of the exercise. You might note the meaning as you go along but do not learn the forms as vocabulary items.

VOWELS

There are only five vowel sounds in Shona and each vowel is always represented by the same letter in writing. Go through each of the vowels in turn with your informant according to the procedure outlined above. You must be very careful not to substitute English diphthongs for Shona vowels. Try also to imitate the rise and fall of your informant's voice.

a	tángá	begin!
	chatá	marry!
	mapángá	knives
e	teté	father's sister
	chéte	only
	endá	go!
i	zizi	owl
	iyi	this
	itá	do (it)!

LESSON ONE

o	shoko	message
	gomo	mountain
	óná	see!
u	uyu	this
	kusuka	to wash something
	úyá	come!

SYLLABLES

Syllables in Shona usually consist of a consonant (or cluster of consonants) and a vowel. Sometimes syllables consist of a vowel only, and more rarely, a consonant only.

TONES

While in English the sentence carries an overall intonation, in Shona each *syllable* carries its own pitch. These pitches on syllables are called tones. There are only two contrasting tones, a high (H) and a low (L). These are not fixed musical pitches but are relative to one another; that is, an H is higher than an L, and an L lower than an H. Listen to your informant say the following words and notice how his voice rises and falls on each syllable.

mutí a tree **murúmé** a man **mukatí** inside

We mark the H tones by an acute accent over the vowel and leave the L tones unmarked.

There are many pairs of words that are identical in spelling but which have different tones and therefore differ in meaning. Listen to your informant say the following pairs of words for you and follow the pronunciation procedure outlined above.

mutí	a tree	múti	it is a tree
kupá	to give	kúpá	scoop water out
kufura	to graze	kufúrá	to blow
mbíra	rock-rabbit	mbira	xylophone
kuchera	to dig	kuchérá	to draw water
zaná	big child	zana	hundred

Obviously a person who speaks Shona without using the proper tones is not distinguishing between such pairs and leaves his hearers the task of sorting out what he *meant* to say. Some attempts must be quite hilarious to the Shona people. But more seriously, failure to use the right tones can lead to misunderstanding. All the Shona words in this book are tone-marked to help you, but do listen to your informant and imitate him.

One further thing needs to be said about tones. The H is not always on a high-level pitch and the L is not always on a low-level pitch. Both can be modified in several ways.

1. An L between two Hs (HLH) is "lifted" in pitch and is just slightly lower than the H tones.

váteté	father's sister
vábabá	fathers

2. H tones in sequence without any intervening Ls sometimes get successively higher in pitch.

mupérékédzi	companion
--------------------	-----------

3. Certain of the consonants cause an H immediately following to become a rising glide.

<u>z</u> ínó	tooth
<u>b</u> hóra	ball

These consonants are called "depressors" and will be underlined in the first few lessons.

4. You will also notice that in a Shona sentence or phrase the tones get lower and lower towards the end, although the contrast between H and L is still maintained. H tones at the end of a sentence may even be lower than L tones at the beginning. This drifting of tones is called downdrift. For a fluent pronunciation you will appreciate how important it is to imitate as closely as possible the tonal modulations of your informant.

THE CONSONANT r

This presents some difficulty to most English speakers. It is produced by tapping the front of the tongue on the ridge behind the teeth. Ask your informant to say the following words and follow the pronunciation exercise procedure. Be careful not to substitute an English r.

kurára	to sleep, lie down
heré	denotes a question
murúmé	a man
iri	this one
kutóra	to take

GREETINGS

Greetings in Shona are very important and should be carefully practised to be correctly done. Ask your informant about the proper way of behaving when greeting, e.g., clapping of hands, curtsying, etc. There are different greetings for the different times of day. Go through the following greetings with your informant, following the pronunciation exercise procedure. When you can say each response correctly (and watch those r's) go through the whole greeting with your informant, each taking a part, and then reverse roles.

MORNING GREETING (to about 11 a.m.)

A	Mangwánaní.
B	Mangwánaní.
A	Warára heré?
B	Ndarára kana wáraráwó.
A	Ndarára.

AFTERNOON GREETING (about 11 a.m. to 4 p.m.)

A	Masíkatí.
B	Masíkatí.
A	Waswéra heré?
B	Ndaswéra kana wásweráwó.
A	Ndaswéra.

LESSON ONE

VOCABULARY (always go through all vocabulary following the pronunciation exercise procedure).

mangwánani morning
masikati mid-day

heré
-wo

denotes a question
also, too

NOTES

LESSON TWO

INFINITIVES, IMPERATIVES MORE GREETINGS

INFINITIVE

The words below are called infinitives. Ask your informant to say them for you and follow the pronunciation procedure outlined at the beginning of lesson one.

kubva	to leave	kuwa	to fall
kunwá	to drink	kuténgésá	to sell
kuóná	to see	kutarisa	to look
kuténgá	to buy	kubvunza	to ask
kuenda	to go	kupá	to give

Can you notice any pattern of formation?

Well, of course, they all begin with **ku-** and they all end with **-a**. The part between **ku-** and **-a** is the part that indicates the verbal meaning ("see", "ask", "drink", "leave" etc.) and is called the verb root, which we can symbolise by **-R-**. The pattern of the infinitive is therefore:—

ku-R-a.

Notice that the tone of **ku-** is L. What tone patterns occur on **-R-a**? You will see that the tones are either all high or all low.

H	kunwá	L	kubva
HH	kuténgá	LL	kubvunza
HHH	kuténgésá	LLL	kutarisa

This group of tone patterns which occurs on the infinitive is called a tone conjugation. In the different tenses of the verb different tone conjugations occur and each one is given a number for reference. The one occurring with the infinitive is called Tone Conjugation I (TC I).

Remember that in TC I the tone patterns are all high or all low. There is nothing to tell you why a verb root takes high or low tones. You simply have to learn each root as a high root or a low root. I am sure you can see the importance of learning new words orally with your informant. Before going on to the imperative make sure you know the above infinitives.

IMPERATIVE

The words below are called imperatives. These are commands. Go through them with your informant, following the usual procedure.

ibvá	leave!	téngá	buy!
inwá	drink!	téngésá	sell!
ipá	give!	bvunzá	ask!
iwá	fall!	endá	leave!
óná	see!	tarísá	look!

Notice that they lack the **ku-** which is characteristic of the infinitive, but they still end in **-a**. The pattern of most is:—

R-a.

LESSON TWO

A few have an initial *i-*.

ibvá	leave!
inwá	drink!
ipá	give!

This *i-* occurs if the verb root does not contain a vowel (e.g., *-bv-*, *-nw-*, *-p-*, *-w-*, etc.).

Now what tones occur on *R-a*? If we make the same kind of chart as for the infinitive we see that the patterns are:—

H	ipá	H	ibvá
HH	téngá	LH	bvunzá
HHH	téngésá	LHH	tarísá

This group of tone patterns we call Tone Conjugation II (TC II). Notice that the tones for high verb roots have not changed, but for low roots there is a change. L in the infinitive becomes H in the imperative, LL in the infinitive becomes LH, and LLL becomes LHH.

You now need to practise saying the imperatives with your informant. To do this systematically, use the drill below. Your informant will say an infinitive, you respond with the corresponding imperative, he will give the correct form, and you repeat it after him. There are, therefore, four stages to the drill, and later drills are of essentially the same type. The drill will need to be done several times before you have mastered the forms. You must do the drill as many times as you need to for correct responses every time. Remember it is the drills more than anything else that will help you to get a fluent command of the forms.

EXAMPLE:	<i>Informant</i>	<i>You</i>	<i>Informant</i>	<i>You</i>
	kuóná	óná	óná	óná

INFINITIVE-TO-IMPERATIVE DRILL

kubva	kupá	kuúyá
kuwa	kunwá	kusimba
kubvunza	kuténgá	kuóná
kuenda	kutéma	kuswera
kusimba	kuchéká	kunamata
kutarisa	kuténgésá	

The imperatives you have just learned are singular forms and are impolite when used to someone to whom respect should be shown. The plural, and polite, imperatives are the same as the singular forms but they have an additional final *-í*.

ónái	see (pl.)! please see
bvunzáí	ask (pl.)! please ask

Now go through the drill above but this time giving the plural imperative responses.

EXAMPLE:	kuóná	ónái	ónái	ónái
----------	--------------	-------------	-------------	-------------

PRONUNCIATION DRILLS ON NEW SOUNDS

Ask your informant to say the following pairs of words for you, but do not look at the book yourself. The first member of each pair contains the new sound, and you must learn to recognise the contrasting sounds in each pair of words. Your informant should go through the list of pairs several times while you just listen and see how he produces the sound. Then have him select single words at random from the list and you indicate whether each has the new sound or not. Then follow the usual pronunciation exercise drill.

The first sound is similar to *z*, but, unlike *z*, is produced with slightly rounded lips and the tongue grooved.

zyínó	now	zínó	tooth
zvisó	faces	zísó	eye
kuzvára	to give birth	kuzára	to become full
Zvitá	December	zítá	name
zvizvi	these	zizi	owl

In the next drill the sound in the first word of each pair is like *s*, but again unlike *s* is produced with slightly rounded lips and the tongue grooved.

kusvora	to blame	kusora	to provoke
kusvika	to arrive	kusika	to create
svesvé	sugar ant	kusesa	to remove the top layer

In the next drill the contrast is between two *d*-like sounds. In the first member of each pair the sound is produced by drawing the breath *in*, resulting in an implosive sound. This is done by lowering the larynx. Ask your informant to say the words slowly at first and see how he does it. In the second member of each pair the sound is an explosive *d* similar to an English *d* but it is more heavily voiced.

dúku	small	dhúku	head cloth
kudura	to confess	kudhúra	to be expensive
dumbu	stomach	dhumbú	skin apron
kudada	to be proud	dhadha	duck

MORE GREETINGS

You have already seen a morning and an afternoon greeting. The evening greeting is used from about 4 p.m. until going to sleep and is as follows:—

- A **Manherú.**
 B **Manherú.**
 A **Waswéra heré?**
 B **Ndaswéra kana wásweráwo.**
 A **Ndaswéra.**

There are alternative afternoon and evening greetings. Practise them with your informant.

- A **Masíkatí. / Manherú.**
 B **Masíkatí. / Manherú.**
 A **Wakásimba heré?**
 B **Ndakásimba (kana) wákásimbáwo.**
 A **Ndakásimba.**
 OR A **Manherú. / Masíkatí.**
 B **Manherú. / Masíkatí.**
 A **Makádií?**
 B **Ndirípó kana mákádiíwó.**
 A **Ndirípó.**

For politeness the first word of each greeting has the suffix *-i* added. Practise these forms with your informant.

LESSON TWO

VOCABULARY (drill orally with your informant)

kudáná	to call; love one another	kuchéká	to cut (with knife)
kuúyá	to come	kusimba	to become strong
kurará	to (go to) sleep, lie down	kuswera	to spend time of the day
kuóná	to see	kuenda	to go
kuténgá	to buy	mutí	tree, medicine
kuténgésá	to sell	zvínó	now
kutarisa	to look, look at, look after	kwázvo	very much
kutémá	to chop, decide, appoint, throb	manherú	evening

EXERCISE

Drill the sentences orally with your informant, using the pronunciation exercise procedure. Your informant should say the forms at normal conversational speed and you must imitate this. The translations can be found in the key.

1. **Tarísá mukómaná.**
2. **Bvunzá musíkaná.**
3. **Chéká muríwó.**
4. **Suká muríwó.**
5. **Óná murúmé.**

NOTES

LESSON THREE

NOUN CLASSES, CLASSES 1, 2, 3, 4 MORE GREETINGS

DRILL ON NEW SOUND

There are two v-like sounds which must be distinguished. In the first word of the following pairs the sound has very light friction, but in the second there is pronounced friction and heavy voicing. Go over the words as a pronunciation drill with your informant.

v ará	spot	kuv hángá	to mix
v anga	scar	kuv hara	to close
a va	these	mbay há	thief
var úmé	men		
avámám bo	of the chiefs		

NOUN CLASSES

The following is a selection of nouns. Go through them with your informant, following the usual procedure. Can you tell what distinguishes singular from plural?

mu rúmé	man
va rúmé	men
ka rúmé	small man
tu rúmé	small men
mu nhu	person
va nhu	people
chi nhu	thing
zvi nhu	things
ka nhu	small thing
tu nhu	small things

Well, of course, singular and plural are indicated by different *prefixes*, and you will notice that there is not only one pair of prefixes but several: **mu-** and **va-**, **chi-** and **zvi-**, **ka-** and **tu-**. There are, in fact, altogether about twenty prefixes, and these are called "classes". Every noun in Shona has one of these class prefixes and a stem, e.g., **mu-rú**mé (man). The prefixes indicate not only singular and plural, but also such things as diminutive (smaller than average) abstract, locative (position), augmentative (larger than average), etc. Because there are so many prefixes we give them numbers so that we can refer to each prefix easily. Most of the singular prefixes have a corresponding plural prefix. For example, **mu-** pairs with **va-**, **chi-** with **zvi-**, and so on. We will learn the nouns in their singular-plural pairs.

NOUN CLASSES 1 AND 2

These classes are indicated by the prefixes **mu-** and **va-** respectively. Ask your informant to say the following singular-plural pairs for you and follow the pronunciation exercise procedure. Imitate him as closely as possible and watch those tones!

LESSON THREE

Class 1

munhu	person
murúmé	man, husband
mukádzí	woman, wife
mukómaná	boy
musíkaná	girl
muiti	agent, doer
mwené	owner
mwaná	child

Class 2

vanhu	people, persons
varúmé	men, husbands
vakádzí	women, wives
vakómaná	boys
vasíkaná	girls
vaiti	agents, doers
vené	owners
vaná	children

Pay particular attention to the sounds represented by **mw-** in the last two pairs.

Now, as a four-stage drill, ask your informant to say the singular of each pair in turn, then you repeat the singular and say the corresponding plural. The informant then corrects you and you repeat the correct form. (You should follow the same procedure with all the singular-plural pairs of nouns.)

EXAMPLE: *Informant* *You* *Informant* *You*
 munhu **munhu vanhu** **munhu vanhu** **munhu vanhu**

When you have mastered the drill giving the plural for each singular, go through it again, but this time giving the singular for each plural. When you have mastered the drill, your responses will be automatic.

You will have noticed that the class 1 prefix **mu-** has a variant **mw-** which occurs with stems commencing with a vowel, provided such stems are not derived from verb roots. The prefix **va-** similarly has a variant **v-** which occurs with stems commencing with a vowel if the stems are not derived from verb roots.

One more thing to note about these two classes is that the nouns occurring in them all denote people, class 1 being the singular and class 2 the plural. They are often, therefore, called the personal classes.

NOUN CLASSES 3 AND 4

This is another singular-plural pair of classes, and the following are some examples. Follow the same procedure as with classes 1 and 2.

INFORMANT:

Class 3

mutí	tree, medicine
mushá	village, home
mukaka	milk
munda	field
mwedzí	moon, month
mweyá	air, soul, spirit

Class 4

mití	trees, medicines
mishá	villages
minda	fields
mwedzí	months
mweyá	souls, spirits

Both **mu-** and **mi-** have a variant **mw-** which occurs with stems commencing with a vowel, provided the stem is not derived from a verb root (in which case the **mu-** or **mi-** prefix occurs).

The prefix **mu-** is, of course, singular and **mi-** is plural, but notice that from the meaning point of view there are many kinds of nouns in classes 3 and 4.

When you have mastered the drill on classes 3 and 4, go through the following mixed nouns from classes 1, 2, 3 and 4 as a four-stage drill with your informant, giving the corresponding singular or plural as the case may be.

munda	muítí
munhu	vaná
varúmé	mwedzí
mití	vasíkaná
mushá	mwaná
mweyá	vené

TONAL RAISING

Ask your informant to say the following for you, and listen particularly to the tones.

óná	see
munhu	the person
óná múnhu	see the person

Did you notice that the first tone of **munhu** was H (that is, if your informant said the forms at normal conversational speed)? When a word which ends with a H tone is followed by a word beginning with at least *two* L tones, the first of the two L tones is raised to H.

Téngái múkaka.	Buy the milk.	cf. mukaka
Rimá munda.	Cultivate the field.	munda

NEGATIVE IMPERATIVE

You have seen positive imperative forms, both singular and plural, in Lesson 2. One way of forming the negative of such forms is by **regá(i)** followed by the infinitive. You will see a more polite way of giving negative commands later.

Regái kuóná!	Don't see!
Regá kúvunza!	Don't ask!

Practise several such forms with your informant.

MORE GREETINGS

The following greeting is used when people have not recently seen one another or have never met. Go through the greeting in the usual way with your informant.

A	Kwaziwaí.
B	Kwaziwaí.
A	Makádií?
B	Ndiripó kana makadiiwó.
A	Ndiripó.

When people take leave of each other the parting expressions are:—

A	Chísaraí.
B	Zvakánáka.

OR	A	Ndává kúenda.
	B	Zvakánáka.

LESSON THREE

VOCABULARY. The number after each noun indicates the class.

kudá	to love, like, want	Mwarí	1	God
		muítí	1	agent, doer
kufámbá	to walk	mwaná	1	child
kutórá	to take, fetch	mukádzi	1	woman, wife
kutúma	to send	murúme	1	man, husband
		mukómaná	1	boy
kuúdzá	to tell	munhu	1	person
		musíkaná	1	girl
kunwá	to drink	mudziídzi	1	student
kubvunza	to ask	mudziídzisi	1	teacher
		mwené	1	owner
kubva	to leave, come from	mushá	3	village, home
kurima	to hoe, plough, cultivate	munda	3	field
ku-	to, at, from	mukaka	3	milk
		ndaténda		thank you
		musáténdé	}	don't mention it
		munoténdéi?		

EXERCISES

Ask your informant to say the following sentences for you one at a time (at normal speed) and repeat them after him, imitating him exactly.

Idá Mwarí.

Endá kúmushá.

Túma mukádzi kúmunda.

Tórá mwaná.

Rimá munda.

Now go through the sentences again, but this time with plural imperatives.

Translate the following sentences into Shona (preferably orally), say them to your informant and have him correct you. The translations are given in the key.

- | | |
|--------------------------|------------------------|
| 1. Love (sg.) God. | 6. Send (sg.) the man. |
| 2. See the villages. | 7. Go away (pl.)! |
| 3. Look at the children. | 8. Ask the teacher. |
| 4. Walk (pl.)! | 9. Women, go home! |
| 5. Drink (sg.) the milk. | 10. Tell the student. |

NOTES

LESSON FOUR

PRESENT HABITUAL POSITIVE

The verbal forms you have seen so far are the infinitive and the imperative. The present habitual is one of several verb tenses in Shona. Ask your informant to say the following examples and repeat after him.

ndinópá	I give	ndinóbva	I leave
ndinoténgá	I buy	ndinóbvunza	I ask
ndinoténgésá	I sell	ndinótarisa	I look

All these forms have **ndino-** followed by the verb root (**-R-**) and then **-a**. Actually **ndino-** consists of two parts, as can be seen by comparison with the forms below. "Informant" will from now on be used to indicate the normal procedure. First your informant goes through all the forms a few times at normal speed while you just listen (don't follow in the book). Then your informant says each form, you repeat after him, he says the correct form, and you repeat after him. Then see how the forms are written and, if necessary, run through them again one by one.

INFORMANT:	tinópá	we give
	unópá	you (sg.) give
	munópá	you (pl.) give
	tinoténgá	we buy
	unoténgá	you buy
	unóbva	you leave
	unóbvunza	you ask
	munóbvunza	you (pl.) ask
	munótarisa	you (pl.) look

The part in the verb that indicates the subject is called the subject concord. You can see that Shona verbs are quite different from English verbs in that there is a part *in* the verb which refers to the subject.

ndi-	I
ti-	we
u-	you (sg.)
mu-	you (pl.)

The pattern of the present habitual positive is therefore:—

SC-no-R-a.

What about the tones? Notice that the SC in the above examples is L. **-no-** varies in tone (there is also some dialectal variation in Zezuru). The **-R-a-** part carries the same tones as the infinitive (TC I).

H	ndinónwá	L	ndinówa
HH	ndinoténgá	LL	ndinóbvunza
HHH	ndinoténgésá	LLL	ndinótarisa

Remember that verb roots are either high or low. As in the infinitive, a high verb root will carry H tones in the present habitual positive, and a low verb root will carry L tones.

LESSON FOUR

As a drill with your informant, change the following infinitives into present habitual forms with a first person singular subject concord.

ORAL DRILL: Infinitive to present habitual:

EXAMPLE: Informant: **kuténgá**

You: **ndinoténgá**

Informant: **ndinoténgá**

You: **ndinoténgá**

kudá

kunwá

kutémá

kuóná

kukúrá

kuúdzá

kutórá

kudzíúdzá

kuténgésá

kubva

kubvunza

kurima

kugara

kusvika

kuita

kuswera

kuenda

kutarisa

Now go through the same drill again, but this time responding with a second person singular subject concord. Go through each of the subject concords in turn.

You might have been wondering what the subject concord will be if the subject of the verb is a noun in classes 1, 2, 3 or 4. See if you can discover what they are from the following examples:—

INFORMANT: **murúmé ánobvunza**

varúmé vánobvunza

mutí únokúrá

mití ínokúrá

Notice how the subject concord in the verb changes when the subject of the verb is changed from one class to another. This agreement is known as concord. Concord is a most important feature of Shona structure and you will be seeing it over and over, not only in verbs but in other types of words as well. It is most important to do the drills on concord properly so that you can make the correct responses without thinking.

ORAL DRILL: INFORMANT

YOU

Ndinóbvunza. Ko, murúmé? Murúmé ánobvunzawó.

ko what about, tell me

-wó also

Ndinópá. Ko, murúmé?

Ndinofámbá. Ko, murúmé?

Ndinoténgésá. Ko, murúmé?

Ndinóbva. Ko, murúmé?

Ndinóenda. Ko, murúmé?

Ndinótarisa. Ko, murúmé?

Tinópá. Ko, varúmé?

Tinofámbá. Ko, varúmé?

Tinoténgésá. Ko, varúmé?

Tinóbva. Ko, varúmé?

Tinóenda. Ko, varúmé?

Tinótarisa. Ko, varúmé?

Unokúrá. Ko, mutí?

Munokúrá. Ko, mití?

The subject concords you have seen so far are the following:—

First person singular	(I)	ndi-
First person plural	(we)	ti-
Second person singular	(you)	u-
Second person plural	(you)	mu-
Class 1	(he/she)	á-
Class 2	(they)	vá-
Class 3	(it)	ú-
Class 4	(they)	í-

You must carefully distinguish between the second person singular concord **u-** and the class 3 concord **ú-**, which differ only in tone.

PRONUNCIATION DRILL ON NEW SOUNDS

Here the contrast is between two **b**-like sounds. In the first member of each pair the sound is produced by drawing the breath *in*, resulting in an implosive sound. This is done by lowering the larynx. Ask your informant to say the words slowly at first and see how he does it. In the second member of each pair the sound is an explosive **b** similar to an English **b**, but more heavily voiced.

INFORMANT:	kubátá	to get hold of	bháta	butter
	bázi	branch	bházi	bus
	kubísá	to cause to steal	kubhisa	to take away
	díba	fainting fit	kuhdíbhá	to dip

VOCABULARY

kuita	to do, make, act	nhási	today
kugara	to sit, live, stay	mangwáná	tomorrow
kusvika	to arrive	mubvunzo	3 question
kufará	to be (become) happy	mwedzí	3 moon, month
kukúrá	to grow	mweyá	3 spirit, breath
kudyá	to eat	mushongá	3 medicine
		mufámbí	1 traveller

Notice that the word for eat is pronounced **kujgá** in Zezuru.

LESSON FOUR

EXERCISES

Drill the following sentences with your informant in the usual way. Translations are given in the key.

- | | |
|--------------------------------|--------------------------------|
| 1. Ndinofára nhási. | 6. Vaná vónonwá múkaka. |
| 2. Unónwá múshongá heré? | 7. Mwarí ánodá vánhu. |
| 3. Vánóenda kumunda. | 8. Tinórima minda mangwánaní. |
| 4. Tinógara kumushá. | 9. Mwaná ánobvunza mibvunzo. |
| 5. Vafámbí vónosvika mangwáná. | 10. Vadzúdzí vónoenda kumushá. |

ORAL DRILL: Change the following forms into questions:—

- | | |
|------------------------------------|------------------------|
| 1. Mwarí ánodá vaná. | 6. Ánobvunza mubvunzo. |
| 2. Tinónwá múkaka. | 7. Vánofará. |
| 3. Tinofará. | 8. Vánodyá. |
| 4. Varúmé vónosvika <u>nhási</u> . | 9. Ndinoóná mwedzì. |
| 5. Mití ínokúrá. | 10. Ánogara kumushá. |

NOTES

LESSON FIVE

NOUN CLASSES 5 AND 6

These noun classes are more tricky than the ones you have seen so far.
INFORMANT (for the procedure to be followed refer back to pages 9 and 10):

CLASS 5

bhizá	horse
zúvǎ	sun, day
bere	hyena
badzá	hoe
bveni	baboon
bvúpá	bone
jékó	sickle
gárwe	crocodile
démó	axe

CLASS 6

mabhizá	horses
mazúvǎ	days
mapere	hyenas
mapadzǎ	hoes
mapfeni	baboons
mapfúpá	bones
machékó	sickles
makárwe	crocodiles
matémó	axes

By comparing the first two examples, the class 6 prefix can quite easily be identified as **ma-**. Class 5 seems to have no prefix. Notice, however, that in class 5 the first consonant of most stems changes.

5	bere	hyena
6	mapere	hyenas
5	gárwe	crocodile
6	makárwe	crocodiles

What is happening is that the class 5 prefix does not appear but shows its presence by changing the first consonant of the stem. As the prefix does not appear we can represent it by an arbitrary symbol. †- has been chosen for this. We can now easily set out the changes to the stem in class 5.

†- + p (of the plural)	becomes	b (in the singular)	mapadzǎ
			badzá
†- + t	„	becomes	d
			matémó
			démó
†- + k	„	becomes	g
			makárwe
			gárwe
†- + ch	„	becomes	j
			machékó
			jékó
†- + pf	„	becomes	bv
			mapfeni
			bveni

Most other consonants do not change.

ORAL DRILL

It is particularly important to learn nouns of classes 5 and 6 as singular-plural pairs. Go through the classes 5 and 6 nouns listed above as an oral drill with your informant. He

LESSON FIVE

should say the singulars and you give the corresponding plurals (with the usual correction and repetition), and then reverse the procedure. Ask him to vary the order in which he asks the forms.

Nouns in classes 5 and 6, of course, have their own subject concord (SC) in the verb.

INFORMANT:	Bveni rinogara mugomo.	The baboon lives in the mountain.
	Mapfeni ánogara mugomo.	Baboons live in the mountain.
	Gárwe rinodyá vánhu.	The crocodile eats people.
	Makárwe ánodyá vánhu.	Crocodiles eat people.

The subject concord of class 5 is **rí-** and of class 6 **á-**.

VOCABULARY

kubika	to cook, brew	bveni	5	baboon
kunatsa	to make nice, cleanse	bángá	5	knife
kubá	to steal	bere	5	hyena
kubátá	to hold, grasp, seize	badzá	5	hoe
		bvúpá	5	bone
kubátsirá	to help	dénga	5	heaven, roof, sky
		jékó	5	sickle, menstrual pain
kudziídzá	to learn, study	sadza	5	stiff porridge
kudziídzisa	to teach	zúvá	5	sun, day
		gárwe	5	crocodile
kudóká	to set (of the sun)	bhizá	5	horse
kubáta bása	to work	ndíro	9	plate(s)
kunatsa kutura	to speak carefully or clearly	mu-		in, into, out of

EXERCISES

- 5A **Ndinoóná mudziídzi.**
 Ánodziídzi vadiídzi.
 Mukádzi ánobátsirawó.
 Ánobika sadza.
 Vánobáta bása.
 Vánofára kwázvo.
- 5B **Mapere ánobá.**
 Mapfeni ánobáwo.
 Vánoenda kumunda.
 Vakádzi vánoóná mápere.
 Vánoóná mápfeni.
 Vánotórá mápadzá.
 Vánoenda kumushá.

DIALOGUE

Ask your informant to go through the dialogue while you just listen. He should do this several times, speaking at normal speed. Then imitate him sentence by sentence, with correction and repetition. When you can say each sentence without a mistake, you

LESSON FIVE

can take one part and he the other. Then reverse parts. You must not read the dialogue from the book.

(Motsí is a boy's name, and Chipó is a girl's name.)

Motsí: Mangwánaní.

Chipó: Mangwánaní

M: Warára heré?

C: Ndarára kana wárarawó.

M: Ndarára. Vaná várara heré?

C: Várara zvakánáka.

M: Unóbika sadza heré nhási?

C: Ndinóbika masíkatí.

M: Unobátsírá amái heré?

C: Hóngu, ndinobátsírá amái. Ndinósuka ndíro.

M: Zvakánáka. Ndinódá kubátsírawó.

C: Unódá kubátsírá mukádzi heré?

M: Hóngu, ndinobátsírá mánherú chéte.

C: Chísaraí zvakánáka.

M: Ehói.

NOTES

LESSON SIX

PRESENT CONTINUOUS NOUN CLASSES 7 AND 8

PRESENT CONTINUOUS POSITIVE

The verb forms you have seen so far are the infinitive, imperative, and present habitual positive. Once again, see if you can discover the pattern of the present continuous.

INFORMANT:	ndirí kudyá	I am eating
	ndirí kuténgá	I am buying
	ndirí kúbvunza	I am asking
	tirí kudyá	we are eating
	tirí kuténgá	we are buying
	árí kudyá	he is eating
	árí kúbvunza	he is asking
	várí kúbvunza	they are asking
	várí kudyá	they are eating
	bveni rirí kudyá	the baboon is eating

The pattern is: SC-ri + infinitive.

Why is the **ku-** in some of the above examples H? Remember, when a word ending in a H tone is followed by another word beginning with at least *two* L tones, the first of those L tones is raised. (See lesson 3).

There is also a rule of tonal *lowering* in normal quick speech.

INFORMANT:	ndinoóna bángá	I see the knife
	kubáta básá	to work

When a word ends in *two* H tones and is followed by a word beginning in a H, the second of the two tones becomes L.

ORAL DRILL

Give the present continuous forms of the infinitives below, first with a SC of the first person plural, and then do the drill again with a SC of the second person singular.

EXAMPLE:	kuténgá	tirí kuténgá
	kupá	kubva
	kudá	kuwa
	kunwá	kurwa
	kuvéngá	kubika
	kutádzá	kugara
	kukúrá	kuseka
	kudzíídzá	kutaura
	kubátsirá	kutarisa
	kupónésá	

Now do the same drill again, as follows:

kuténgá Ko, murúmé?

Murúmé árí kuténgá.

Then repeat with **vakádzí.**

NOUN CLASSES 7 AND 8

The following are some nouns in these classes. Be sure to ask your informant to say them for you and imitate him as accurately as you can. Don't forget the tones!

chinhu	thing	zvinhu	things
chigaro	chair, seat	zvigaro	chairs
chikóro	school	zvikóro	schools
chingwa	bread	zvingwa	loaves of bread
chipúnu	spoon	zvipúnu	spoons
chirongó	water-pot	zviringó	water-pots
chotó	fireplace	zvotó	fireplaces
chengó	wall	zvengó	walls

Now go through the same nouns as an oral drill. Have your informant scramble the order.

The noun prefix variant forms **ch-** and **zv-** occur with stems which commence with a vowel if the stem is not derived from a verb root. When derived from a verb root, e.g., **chiito** from **-it-**, the two vowels are pronounced separately. Class 7 is, of course, singular and class 8 is plural. What kinds of nouns do these classes contain?

The prefixes and their corresponding subject concords in the verb are:—

	<i>Noun Prefix</i>	<i>Subject Concord</i>
Class 7	chi- / ch-	chi-
8	zvi- / zv-	zvi-

VOCABULARY

chinhu	7	thing, something	kutádzá		to sin, make mistake, fail
chipúnu	7	spoon	chidziídzo	7	lesson
chigaro	7	seat, chair	chiShóna	7	Shona language
chengó	7	wall	chirungu	7	English
chikóro	7	school	chotó	7	fireplace
chingwa	7	bread	chipó	7	gift
chiví	7	sin, covetousness	hóngu		yes
mutádzí	1	transgressor, sinner	kwéte		no
kutaura		to speak	áiwa		no, indeed
kuvéngá		to hate	pa-		at, on, by
kupónésá		to save	kufámbá netsóka		to walk on foot
kupá		to give	kuenda netsóka		to go by foot
kuti		to say			

LESSON SIX

EXERCISES

- 6A
1. Tinógara pazvigaro muchikóro.
Mudzíídzísi ánodzíídzísa chidzíídzo.
Ndinóbvunza, "Munofára kudzíídzísa heré?"
Ánoti, "Hóngu, ndinofára kwázvo."
 2. Vaná vánobva kuchikóro masíkati.
Vasíkaná várí kúgara pachotó.
Várí kútaura.
Vakómaná várí kúenda kumunda kunobátsírá varúmé.
 3. Mwarí ánopá vánhu zvípó.
Zvinhu zvírí kukúrá múmunda.
Zúvá rínobátsírawó.
Vanhu várí kufára kwázvo.
Mwarí ánodá vánhu kwázvo.
- 6B
1. I am learning the lesson.
I am learning Shona at school.
I want to speak to the people.
 2. God hates sin.
He loves the sinner.
He wants to save the sinners.
 3. Are you going to school today?
Yes, I am going.
Does the teacher live at the village?
No, he lives at the school.
Do you go on foot to school?
Yes, I go on foot.

NOTES

LESSON SEVEN

RELATIVE OF PRESENT HABITUAL AND PRESENT CONTINUOUS

The present habitual positive has the pattern: **SC-no-R-a**. The present continuous positive has the pattern: **SC-ri + infinitive**. You will remember that the subject concord in both these tenses is L in tone for the first and second persons and H for the third person (that is, in classes 1 to 18).

INFORMANT:	ndinónwá	I drink
	ánonwá	he drinks
	tinódyá	we eat
	vánódyá	they eat
	ndirí kunwá	I am drinking
	árí kunwá	he is drinking
	tirí kudyá	we are eating
	várí kudyá	they are eating

There are verb forms similar to these which are called *relatives*. The relative of both the present habitual positive and the present continuous positive is the same as the forms you have already learned *except* that the subject concord for all persons and classes is L. The form you have already learned we call the principal. Compare the following principals and relatives:—

INFORMANT:	<i>Principal</i>	<i>Relative</i>
	ánodyá he eats	anódyá he who eats
	vánoténgá they buy	vanoténgá they who buy
	árí kúbvunza he is asking	arí kúbvunza he who is asking
	bveni rírí the baboon is	bveni rírí the baboon which
	kunwá drinking	kunwá is drinking

You will immediately see that tone is the *only* thing that differentiates the principal from the relative.

Principal forms with a subject concord of the first and second persons already have a L subject concord. The relative is exactly the same as the principal for these forms and the difference in meaning is obtained from the context.

INFORMANT:	ndinódyá	I eat / I who eat
	tinoténgá	we buy / we who buy
	urí kúbvunza	you are asking / you who are asking
	murí kútaura	you are speaking / you who are speaking

ORAL DRILL Change the following forms into relatives:—

EXAMPLE:	murúmé ánoténgá	murúmé anoténgá
	varúmé vánonwá	bveni rírí kunwá
	ténzi ánopá	mapfeni árí kudyá
	mukómaná ánokúrá	mití írí kukúrá
	vanhu vánovéngá	vanhu várí kuvéngá
	Mwarí ánopónésá	musíkaná árí kudziídzá

LESSON SEVEN

vaná vánobátsírá
mapfeni ánorwa
vaná vánobvunza mibvunzo
mombe dzínofura uswá
babá ánosvika
vadzíídzísi vánotaura
kaná kánotarisa

vasíkaná várí kubátsírá
mapfeni árí kúrwa
vaná várí kúbvunza mibvunzo
mombe dzírí kúfura uswá
babá árí kúsvika
vadzíídzísi várí kútaura
kaná kárrí kútarisa

Do you still remember the meaning of all the words in the above drill?

VOCABULARY (always go through vocabulary as a drill with your informant):

kutyá	to fear, be afraid	murimi	1	farmer
kurwára	to be sick	mwoyo	3	heart(s)
kupéra	to become finished, end	basa	5	work
kupédzá	to finish, complete	jírá	5	cloth
kurásá	to throw away, lose, forsake	gumbo	5	leg
kushándá	to work, be useful	chipatara	7	hospital, clinic
kuzívá	to know	zvakanáka		well
kurwa	to fight	chii?		what is it?
kusuka	to wash things	así		but
kushamba	to wash the body			

Notice that in Zezuru **kutyá** (to fear) is pronounced **kuchká**.

DIALOGUE

- Motsí: Kwaziwái.
Chipó: Kwaziwái.
M: Makádií?
C: Ndirípó zvángu kana mákadíiwó.
M: Ndirípó. Vaná vánodzíídzá zvakanáka heré?
C: Hóngu, vanópinda chikóro vánodzíídzá zvakanáka. Así anorwára árrí múchipatara.
M: Vánotángá chikóro mangwánaní heré?
C: Kwéte vánotángá masíkátí. Vasíkaná vanópinda chikóro masíkátí vánoshándá kúmunda mangwánaní.
M: Ko, anorwára ákadíí nhási?
C: Áiwa, zvínó ánoedza kudyá sádza zvakanáka. Así ánodázve kupinda chikóro.
M: Vaná vánodzíídzá chíShóna chéte heré?
C: Áiwa, vanodzíídzá chíShóna chéte vanópinda mangwánaní, kwéte masíkátí. Ko, munódawó kúpinda chikóro heré?
M: Hóngu ndinódá kúpinda manherú.
C: Zvakanákai. Ndavá kúenda.
M: Fámබාඪී zvakanáka.

EXERCISES

- 7A**
1. **Vakómaná varí kúrwa vánoenda kuchikóro.**
 2. **Vakádzí varí kúgara pasí vánobika sadza zvakánáka.**
 3. **Vaná vanótevera varúmé vánotyá mápere.**
 4. **Vadziídzi vánopédza zvidziídzo así mudziídzi ari kurwára ánogara pachotó.**
 5. **Mwarí anoóná mwóyo, ánozívá vánhu.**
 6. **Vanorwára vánoenda kuchipatara.**
 7. **Vakádzí vanósuka machírá várí kufára nhási.**
 8. **Vaná vanótyá bére várí kushándá kúmushá.**
 9. **Shambá mákumbo.**
 10. **Vánopédza bása nhási. Basa ríri kupéra,**
- 7B**
1. The children are throwing the bread away.
 2. Are people who fight happy?
 3. Yes. A knife that cuts is useful.
 4. Those who are afraid stay at home.
 5. The farmer who is ploughing today will come (is coming) tomorrow.
 6. Do you know the boy who is ill?
 7. People who follow God do well.
 8. Students who learn the lessons well finish school.
 9. The day ends but we work.
 10. It helps (**zvinobatsira**) to study hard (very much).

NOTES

LESSON EIGHT

NOUN CLASSES 9, 10, 11

The noun prefix of class 9, like that of class 5, usually does not appear but changes the first consonant of the stem. The consonant changes are *not* the same as those which take place in class 5. Class 9 is also different from other noun classes in that it can be either singular or plural. It pairs with both classes 10 and 11, although there are very few nouns in class 10:

INFORMANT:	CLASS 9		CLASS 10		CLASS 11	
	imbá	house	dzimbá	houses		
			dzimbó	songs	rumbó	song
	mbúdzí	goat(s)				
	hámá	relative(s)				
	nyóká	snake(s)				
	hova	rivers			rukova	river
	nhivi	sides			rutivi	side

In class 9 there are more consonants that change under the influence of the prefix than there are in class 5. Again, learn the singular and plural words in pairs.

As in class 5, we represent the noun prefix of class 9 by an arbitrary symbol, and N- is customarily used. We can set out the changes to the first consonant of the stem in the same way as for class 5. The following are some of the changes:—

N- + t	becomes	nh	rutivi	side
			nhivi	sides
N- + k	becomes	h	rukova	river
			hova	rivers

The noun prefixes and subject concords of classes 9, 10 and 11 are as follows:—

Noun Prefix	Subject Concord
9 N-	9 í-
	10 dzí-
10 dzi-	10 dzí-
11 ru-	11 rú-

The subject concord of class 9 is *always* singular, although the noun prefix of 9 is either singular or plural. Nouns in class 9 with a plural meaning, therefore, take a class 10 subject concord.

VOCABULARY

mvúrá	9	water, rain	mbatya	9	clothing
imbá	9	house	hámá	9	relative(s)
dzimbá	10	houses	nyóká	9	snake(s)
rumbó	11	song	hova	9	rivers
rutivi	11	side	rukova	11	river
nhivi	9	sides	dzimbó	11	songs
mombe	9	cattle	n'anga	9	diviner(s), healer(s)
mbúdzí	9	goat(s)			

kuimbá	to sing	kumirá	to stand, wait
kunzwá	to hear, feel, understand	Haráre	Salisbury

Drill the above vocabulary items orally with your informant as well as the words on the previous page. Notice particularly the word **n'anga** (diviner). The sound represented by **n'** is the same as **ng** in "sing".

ORAL DRILL. Change all the verbs in the following sentences from the present habitual to the present continuous.

EXAMPLE: **Vaná vānonwá múkaka. Vaná várí kunwá múkaka.**

Tinozívá vasíkaná vanoímbá kúrukova.

Vānosuka mbatya murukova.

Hámá dzínobva kuHaráre nhási.

Vanomírá páchotó vānodá kunzwá.

Vānodá kuzívá nzíra inóenda kudénga.

N'anga inogara kumushá.

Ínopá mutí.

Mwaná ánorwára.

N'anga inotarisa mwaná.

Ínopá mwaná mutí.

EXERCISES

- 8A
1. **Tinozívá vasíkaná varí kuimbá kúrukova.**
Várí kúsuka mbatya murukova.
Hámá dzínobva kuHaráre nhási.
 2. **Taurái zvakanáka.**
Varí kumírá páchotó vānodá kunzwáwo.
Vānodá kuzívá nzíra inóenda kudénga.
 3. **N'anga inogara kumushá.**
Ínopá mutí.
Mwaná ánorwára.
N'anga inotarisa mwaná.
Ínopá mwaná mutí.
- 8B
1. I see the diviner at the village.
Father is living in Salisbury.
He is talking.
The men are listening.
The children who are afraid are going to the river to see the goats.
They walk along the path.
The cattle are grazing at the river too.
Snakes live at the river.
The children drink water from the river.
 2. The relatives are arriving now.
They come from Salisbury.
They are singing songs.
They sing well.
The women stand at the side.
The men sing loudly (very much).

LESSON NINE

NOUN CLASSES 1a, 2a, 2b

The following are some nouns in classes 1a and 2a. Ask your informant to say them for you and imitate him as closely as you can. What do you think the prefixes of 1a and 2a are?

<i>Class 1a</i>		<i>Class 2a</i>	
mambo	chief	vámámbo	chiefs (also madzimambo)
babá	father	vábabá	fathers (also vádzíbabá)
sékúru	grandfather	vásekuru	grandfather (honorific)
tézvára	father-in-law	vátezvara	father-in-law (honorific)
ténzi	owner	vátenzi	owner (honorific), owners
Chihúri	Chihuri (name)	VáChihúri	Mr. Chihuri
Chikomo	Chikomo (name)	VáChikómo	Mr. Chikomo
		vámbuya	mother-in-law

The prefix of class 2a is, of course, **vá-**. Notice that, unlike the prefixes of other classes, it carries a H tone. Class 1a has no prefix, or we can say that it has a zero (ø) prefix. If a noun stem in class 1a consists of only one syllable (that is, if it has only one vowel in it) the prefix **i-** is added.

ishé	chief, lord	váshe	chiefs, lords
-------------	-------------	--------------	---------------

Did you notice anything unusual about the tones of nouns in classes 1a and 2a? Go back and ask your informant to say each pair again for you.

You will notice that the tone of some stems is different in 2a from the same stems in 1a. In fact, the 2a prefix causes the stem tones to change. Take **mambo** (chief) for example. In class 1a it is LL in tone. But in class 2a the stem becomes HL, **vámámbo**. Similarly, **ténzi** (owner) is HL in class 1a, but in class 2a it becomes LL, **vátenzi**. Notice that **babá** (father) remains unchanged in class 2a, **vábabá**. It is most important to drill the 1a-2a pairs orally in order to acquire a fluent pronunciation. Do the following drill with your informant, following the usual procedure. When you have mastered the forms you can go through the pairs again and write the tonal changes in the space provided.

ORAL DRILL

EXAMPLE:	<i>Informant</i>	<i>You</i>	<i>Informant</i>	<i>You</i>	<i>Tone Change</i>
	mambo	mambo vámámbo	mambo vámámbo	(repeat)	LL becomes HL
	mambo	chief	vámámbo		
	Nyakuti	So-and-so	VáNyákuti		
	Chinamhóra	Chinamhora (name)	VáChínamhóra		
	ishé	chief	váshe		
	kóndó	hammerhead bird	vákondo		
	ténzi	owner	vátenzi		
	Garángá	Garanga (name)	VáGaranga		
	sékúru	grandfather	vásekuru		
	névanjé	firstborn	vánevanjé		
	babá	father	vábabá		

CLASS 2B

The prefix of class 2b is **a-**. It does not cause any tonal changes. There are only two nouns in class 2b and they are singular in meaning. Their plurals are in class 2a or class 6.

amái	mother	vádzimái or madzimái	6
ambúya	grandmother	vádzimbúya or madzimbúya	6

SUBJECT CONCORDS

The subject concords in the verb for classes 1a, 2a and 2b are as follows:—

<i>Noun Class</i>	<i>Subject Concord</i>	
1a ø	1 á-	Babá ánodyá sádza.
2a vá-	2 vá-	Vábabá vánodyá sádza.
2b a-	2 vá-	Amái vári kúbika.

Notice that although the nouns in class 2b are translated as singular they take a plural subject concord (class 2).

VOCABULARY

mambo	1a	chief, king	amái	2b	mother
babá	1a	father	gombá	5	hole in the ground
sékúru	1a	grandfather,	báni	5	plain, open grassland
		mother's brother	chirongó	7	clay pot for water
ténzi	1a	owner, master	mazúvá ósé		every day
ishé	1a	chief, lord	nokúti		because
ambúya	2b	grandmother,	vádzimái	2a	} mothers
		mother-in-law	madzimái	6	
vádzimbúya	2a	} grandmothers	vánaamaí		
madzimbúya	6				
vánaambúya					
kufura		to graze	tsíme	5	well, source of water
kufúrá		to blow	kuchémá		to cry
kufudza		to herd	kuchera gombá		to dig a hole
kuisa		to put, place	kuchera		to malign
kugona		to be able	kuchéra mvúrá		to draw water
kuchengeta		to take care of	kufánirá		to ought, must, should
kusangana		to meet			

DIALOGUE

Vakádzi vánosangana patsíme.

Sárúdzái: Masíkatí.

Mationesa: Masíkatí.

S: Maswéra heré?

M: Ndaswéra kana másweráwo.

S: Ndaswéra zvángu.

M: Ko, munochéra mvúrá mazúvá ósé heré?

S: Kwéte. Nhási ndinochéra mvúrá nokúti vasíkaná vári kubátsirá babá.

LESSON NINE

- M:** Ah, nhái? Ko, vánoiteí?
S: Vári kúita basa mumunda.
M: Vásekuru várí kúchengeta vaná pá mushá heré?
S: Hóngu, así ambúya vánogona kuchengeta zvakanáka. Zvínó várí kúenda Haráre.
M: Vakómaná vánopédzá bása manherú. Vasíkaná vánobátsírá kúbika manherú.
S: Ndinofánirá kúenda zvínó. Tinósanganazvé mangwáná.
M: Zvakánáka. Múnoóná vaná.
S: Ndaténda.

EXERCISES

- 9A**
1. Vádzimbúya varí kúchengeta vaná vánobika sadza manherú.
 2. Babá árí kufámbá múnzira inóenda kumunda.
 3. Sékúru várí kúchera gombá heré? Hóngu, várí kúchera gombá kúrukova.
 4. Dánái amái. Vári kuchéra mvúra.
 5. Vakómaná vánofudza mombe dzirí kúfura mubáni.
 6. Vári kudáná ishé, “Ténzi, bátsírái vánhu kuita basa zvakanáka”.
 7. Munóóná mámbo heré? Árí kúgara pachigaro.
 8. Tinofánirá kufámbá kwázvo. Zúvá rirí kudóká.
 9. Ambúya várí kúchengeta vaná varí kuchémá.
 10. Vakómaná vánogona kuchera gombá.
- 9B**
1. The women are drawing water at the river.
 2. Grandfather is ill today. He is going to see the diviner.
 3. Do you see father? He is ploughing the fields.
 4. The chiefs who are sitting on the chairs come from Salisbury.
 5. Father is digging a hole in the plain.
 6. Mother puts the water in the water-pots.
 7. Are you able to speak Shona well now?
 8. Call the children who are herding the goats on the plain.
 9. The cattle are grazing at the river.
 10. The girls who are taking care of the children should go to school.

NOTES

LESSON TEN

NOUN CLASSES 12, 13, 14, 16, 17, 18, 21 INFINITIVES

This lesson completes the noun classes.

CLASSES 12 AND 13

These classes are singular and plural respectively. The meaning of the classes is diminutive. Nouns normally occurring in other classes occur in 12 and 13 with the meaning "small".

INFORMANT:	<i>Class 12</i>		<i>Class 13</i>	
	karúmé	small man	turúmé	small men
	kamutí	small tree	tumití	small trees
	kamunhu	small person	tuvanhu	small people
	kamwaná	} small child	twaná	small children
	kaná			
	kagaro	small buttock	tugaro	small buttocks
	kachigaro	small chair	tuzvigaro	small chairs

The prefix of class 12 is usually **ka-**, but when the stem begins with a vowel the prefix is **k-** (as in **k-aná**). The prefix of class 13 is usually **tu-**, but when the stem begins with a vowel it occurs as **tw-** (**tw-aná**). Notice that in some nouns of classes 12 and 13 the original prefix is retained.

Go through the above nouns as an oral drill with your informant.

The subject concord for class 12 is **ka-** and for class 13 **tu-**.

INFORMANT:	Kaná kári kuchémá.	The small child is crying.
	Twaná túrí kuchémá.	The small children are crying.

CLASS 14

The class 14 noun prefix is **u-** (**hw-** before vowel-commencing stems), and nouns in class 14 are abstract or denote things normally in quantity.

INFORMANT:	unhu	humanity, good manners, kindness
	hwaná	childhood
	ubabá	fatherhood
	umái	motherhood
	uswá	grass
	upfu	mealie meal
	hwahwá	beer

The subject concord agreeing with class 14 nouns is **hu-**.

Upfu húnopéra nhási. (The mealie meal will be finished today.)

CLASSES 16, 17 AND 18

Nouns in these classes have the prefixes **pa-**, **ku-** and **mu-** respectively. Their meaning is locative, that is, they indicate location or position. Discuss the meaning of the locatives below with your informant.

LESSON TEN

INFORMANT:

Class 16		Class 17		Class 18	
pasí	down, the ground	kunzé	outside	mukatí	inside
panzé	outside	kure	far off	mushúre	behind
paséri	behind	kutsí	underneath		
pamberí	in front	kushúre	behind		
pakatí	in the middle	kuséri	behind		
pedyo	} near	kumberí	in front		
padyo					

The prefixes **pa-**, **ku-** and **mu-** can also be prefixed to any noun other than classes 1'a, 2a and 2b. You have already seen several examples of this.

mumushá	in the village
kurukova	to the river
pamutí	at the tree

Classes 16, 17 and 18, of course, have their own subject concords.

Kunzé kúnodziya nhási.	It is warm outside today.
Mukatí múnodziya.	It is warm inside.

CLASS 21

The prefix of class 21 is **zi-** (z- before vowel-commencing stems). This prefix gives the meaning of unusually larger than normal (augmentative).

INFORMANT:	zaná	large child	cf. mwana	1	child
	zisíkaná	huge girl	musíkaná	1	girl
	zibángá	huge knife	bángá	5	knife
	zimunhu	huge person	munhu	1	person
	zimbwá	big dog	imbwá	9	dog

This class uses the class 5 subject concord. The plural prefix is **mazi-**, which takes the subject concord of class 6, **á-**.

Zisíkaná rírí kúenda kuchikóro.
Mazisíkaná árí kúenda kuchikóro.

INFINITIVES

An infinitive has both verbal and nominal qualities. It is a verbal form because it includes a verb root and can take an object. And it is nominal because it can be the subject or object of a sentence. When an infinitive is the subject of a verb the subject concord of the verb agrees with it.

Kudyá kúnoúyá mánherú.	Food comes in the evening.
Kudziyá motó kúnofánirá chémbere.	Warming oneself by the fire should only be done by old people.

VOCABULARY

All the words listed in this lesson should be learned by oral drill with your informant. Your informant must continue to be strict with your pronunciation.

kudziyá	to warm oneself
kudziyá motó	to warm oneself at the fire

EXERCISES

- 10A
1. Kamutí kánokúrá pákatí pébani.
 2. Kunzé kúnodziya nhási.
 3. Isá zvirongó panzé.
 4. Varí kufámbá pámberí vánodá kúsvika manherú. Vanótevera mushúre vánoúyá mangwáná.
 5. Varí kudziyá motó vánorwára.
 6. Vári kuténgá úpfu nokúti vánodá kúbika hwahwá.
 7. Vaná vanógara kure vánodziúdzá kúmushá.
 8. Tarísái mumbá. Vádzimái vári kúbika hwahwá.
 9. Garái pásí nokúti ndinódá kútaura zvinó. Kunzwá zvakanáka kúnobátsírá kudziúdzá.
 10. Mumbá múnodziyá. Endái panzé.
- 10B
1. Do you drink beer?
 2. The small children sit on the small chairs outside, because inside it is warm.
 3. The women (mothers) are buying mealie meal in the store.
 4. The dogs are outside.
 5. The beer in the water-pots is almost gone (finishing).
 6. The big dog is eating the bread.
 7. Is mother staying in the house?
 8. Are you washing the inside (of something)?
 9. They are bathing in the river behind the village (kuséri kwe-).
 10. You must warm yourself by the fire.

NOTES

LESSON ELEVEN

REVISION

DRILL REVIEW

The oral drills are the most important means of acquiring a fluent command of Shona. At this point you should go back over all the drills in lessons 1 to 10. If you are hesitant on any of them you should go through them several times until you have thoroughly mastered all the forms.

EXERCISES

A. Ask your informant to say each of the following sentences for you and repeat them after him. Then mark in the tones and translate, checking your answers with your informant (as they do not appear in the key).

1. Endai kuchitoro.
2. Tengai chingwa.
3. Tinofara.
4. Vari kuona nyoka.
5. Vana vari kuchema, vanoda sadza.
6. Mukomana ari kutaura, anoenda kuchikoro.
7. Vanobva kuHarare.
6. Bveni riri kunwa mukaka.
9. Mwari anoona mwoyo, anoziva vanhu.
10. Shanda zvakanaka.

B. Translate the following sentences into Shona, orally if possible, and go through each one with your informant.

1. The men are working in the fields.
2. We are following the path that goes to heaven.
3. The women put the clothes in the water.
4. They are washing the clothes at (ku-) the river.
5. The boys spend the day in the grasslands.
6. Do you drink milk?
7. You are able to walk to school.
8. The grandmothers are getting water at the river.
9. The goats are grazing in the grasslands.
10. Do well. I'll come tomorrow to see the work.

C. As a written exercise, fill in the appropriate SCs for the noun subjects in the following simple sentences. Then go over the sentences orally with your informant, first listening to him and then imitating him, with his corrections.

- | | |
|---------------------------------|-------------------------------|
| 1. Ishé noenda. | 6. Nzira noenda kumushá. |
| 2. Háma noóná tézvára. | 7. Amái nobika sadza. |
| 3. Vakómaná nofará kwázvo. | 8. Mumbá nodzíyá. |
| 4. Mwaná rí kuchémá. | 9. Badzá notémá mutí. |
| 5. Mombe rí kúfara. | 10. Kunzé nodzíyá. |

SUMMARY OF MAIN POINTS COVERED

NOUN. Noun-Prefix + Noun Stem.

VERBAL FORMS

Infinitive Positive	ku-R-a	TC I
Imperative Positive	(i)-R-a-(i)	TC II
Present Habitual Positive	SC-no-R-a	TC I
Present Continuous Positive	SC-ri + Infinitive	
	TC I	TC II
	H	L
	HH	LL
	HHH	LLL
	<i>Noun Prefixes</i>	<i>Subject ConCORDs</i>
Is	—	ndi-
Ip	—	ti-
IIs	—	u-
IIP	—	mu-
1	mu-/mw-	a-
1a	Ø	á-
2	va-/v-	vá-
2a	vá-	vá-
2b	a-	vá-
3	mu-/mw-	ú-
4	mi-/mw-	i-
5	†-	ri-
6	ma-	a-
7	chi-/ch-	chi-
8	zvi-/zv-	zvi-
9	N-	i-
10	dzi-	dzi-
11	ru-/rw-	ru-
12	ka-/k-	ka-
13	tu-/tw-	tu-
14	u-/hw-	hu-
15	ku- (infinitive)	ku-
16	pa-	pa-
17	ku-	ku-
18	mu-	mu-
21	zi-/z-	ri-

Remember that in principal verb forms the subject concords for the third person (i.e., the various classes) are H in tone, but in relative forms they are L. The subject concords for the first and second persons are L in both principal and relative forms.

LESSON TWELVE

ADJECTIVES

In Shona there are a number of different kinds of words which are used to qualify or describe nouns. You are already acquainted with the relative forms of the present habitual and present continuous tenses which are used in this way.

Mukómaná anógara Haráre ánopinda chikóro.

The boy who lives in Salisbury goes to school.

Ndirí kuóná mómbe dzirí kúfura.

I see the cattle which are grazing.

Adjectives are another type of qualifying word. See what you can discover about adjectives from the following phrases:—

INFORMANT:	munhu mukúru	a big / important man
	chigaro chikúru	a big chair
	vakómaná vátatú	three boys
	mití mítatú	three trees

There are several things to notice in the above examples. The first is that the adjective *follows* the noun it qualifies. Notice, too, that, like the noun, the adjective consists of two parts—a prefix and a stem.

mu-kúru chi-kúru va-tatú mi-tatú.

The third thing to notice is that the prefix of the adjective is the same as the prefix of the noun it qualifies; that is, it shows concordial agreement with the noun.

munhu mukúru	a big person
yanhu vakúru	big people
chinhu chikúru	a big thing
zvinhu zvikúru	big things

This is not the first time you have seen concord in Shona. You will, of course, remember how a verb agrees (by means of the subject concord within the verb form) with its noun subject. (See lesson 4.)

Mukómaná ánodá musíkaná.

The boy loves the girl.

Vakómaná vánodá vasíkaná.

The boys love the girls.

Concord is a most important feature of Shona and we shall be seeing several other instances of concord between nouns and other words.

Since adjectives agree with nouns in their prefixes, there are nearly as many adjective prefixes as noun prefixes, and the adjective prefixes are identical with the noun prefixes. We must say that “there are nearly as many” adjective prefixes as noun prefixes because there are no adjective prefixes for classes 1a, 2a, 2b and 10.

Class	Noun Prefix	Example	Adjective Prefix	Example
1	mu-	murúmé	mu-	mukúru
1a	∅	babá		mukúru
2	va-	varúmé	va-	vakúru
2a	vá-	vábabá		vakúru
2b	a-	ambúya		vakúru
3	mu-	mutí	mu-	mukúru

4	mi-	mití	mi-	mikúró
5	†-	bángá	†-	gúró
6	ma-	mapángá	ma-	makúró
7	chi-	chigaro	chi-	chikúró
8	zvi-	zvigaro	zvi-	zvikúró
9	N-	mbúdzí	N-	húró
10	dzi-	dzimbá		húró
etc.				

Notice that adjectives qualifying nouns of classes 1a, 2a and 2b use the prefixes of class 1 or 2, as the case may be, and nouns of class 10 use a class 9 adjective.

As with nouns in classes 5 and 9, adjectives of these classes have no overt prefix, but the first consonant of the adjective stem is changed.

bángá	gúró	5	a big knife
mapángá	makúró	6	big knives
rukova	rukúró	9	a big river
hova	húró	11	big rivers

The changes are the same as those which a noun stem undergoes when occurring with a prefix of class 5 or 9, as the case may be.

When an adjective stem is monosyllabic, *i-* is prefixed in classes 5 and 9.

mombe	ina	9	four cows
cf. zvigaro	zvina	7	four chairs

VOCABULARY

The forms below are adjective stems. Do not try to learn the adjectives just as stems, but rather as words in agreement with nouns, as in the drills below.

-virí	two	-kúró	big, great, important
-tatú	three	-zhínjĩ	many, much
-na	four	-refú	long, tall
-shánu	five	-kobvú	thick, fat
-tánhatú	six	-chena	white, clean
-nomwé	seven	-díki	small, young
-séré	eight	-tete	thin, narrow
-pfumbamwe	nine	-tsvené	pure, holy
-nganí?	how many?	-tsvá	new

ORAL DRILLS

The object of these drills is to gain fluency in giving the correct adjectival forms for nouns of all classes. As there are a number of adjective stems you will need to do the drills several times, varying the adjective stem. Before you drill with a particular stem, ask your informant to go through the list, giving each agreeing adjective while you just listen.

EXAMPLE: **munhu mukúró**
chinhu chikúró

When he has done this a few times he must say each noun in turn and you give the noun and its agreeing adjective.

LESSON TWELVE

EXAMPLE: **munhu** **munhu mukúru**
 chinhu **chinhu chikúru**

Drill in turn with the stems **-kúru** (big, important) and **-diki** (small).

munhu	rukova	mambo
chigaro	mombe	gombá
zvigaro	mapángá	vátenzi
mití	chitóro	rutivi
bángá	imbwá	murimi
mutí	ambúya	jírá

Now do the same kind of drill with the following adjective stems and nouns:—

Stems: -virí (two)	-shánu (five)	-zhínji (many)
zvigaro	hova	nhivi
mombe	zvitóro	varimi
mití	zvivi	twaná
mapángá	makombá	mbúdzi

As a further drill, give the agreeing numerals, from 2 to 9, for each of the nouns listed below. Remember to repeat the noun each time.

EXERCISE

- | | |
|---------------------|-----------------------|
| 1. two cows | 12. seven goats |
| 2. eight men | 13. eight gifts |
| 3. five days | 14. clean water |
| 4. many trees | 15. fat snake |
| 5. clean hearts | 16. young children |
| 6. nine horses | 17. how many people? |
| 7. three chairs | 18. big work |
| 8. many things | 19. eight villages |
| 9. important lesson | 20. three small goats |
| 10. narrow path | 21. important day |
| 11. new cloth | 22. Holy Spirit |

(The Shona of this exercise is not given in the KEY TO EXERCISES. Check your translation with your informant.)

NOTES

LESSON THIRTEEN

FUTURE POSITIVE

AUXILIARIES -NDO- AND -ZO-

As in English, a present tense verb in Shona can be used with a future significance. Both the present habitual and the present continuous can be used in this way.

Vánoúyá.

They will come.

Ndirí kúenda Haráre mangwáná.

I am going to Salisbury tomorrow.

There is also, however, a future tense form of the verb which is less certain of fulfilment than the present tenses.

Ndicháénda Haráre mangwáná.

I will (may) go to Harare tomorrow.

Ticháuya.

We will (perhaps) come.

As can be seen from the above examples, the pattern of the future positive is:—

SC-cha-R-a.

What can you discover about the tones of the future from the following examples?—

INFORMANT:

ndichádya	I will eat	ndichábvá	I will leave
uchádya	you will eat	uchábvá	you will leave
ndichátenga	I will buy	ndichábvúnza	I will ask
uchátenga	you will buy	uchábvúnza	you will ask
ndichátengesa	I will sell	ndichátárisa	I will look
uchátengesa	you will sell	uchátárisa	you will look
áchadyá	he will eat	áchábvá	he will leave
áchaténgá	he will buy	áchábvúnza	he will ask
áchaténgésá	he will sell	áchátárisa	he will look

Did you notice that the tones of the first and second person forms are different from the tones of the third person? The subject concord for the first and second persons is L, but the third person is H. This has also been true of the other tenses seen so far. But, in addition, the tone conjugation also differs. With the first and second person subject concord one TC occurs and with the third person there is a different TC. Have you seen these tone conjugations before?

The tone conjugation occurring when the subject concord is of the first or second person is **TC VI**.

L	ndichápa	cf.	kupá	H	ndichábvá	cf.	kubva
LL	ndichátora		kutórá	HL	ndichábvúnza		kubvunza
LLL	ndicháponesa		kupónésá	HLL	ndichátáura		kutaura

Notice that in this tone conjugation the high roots (on the left-hand side) all become low, and the low roots (on the right-hand side) have the first tone raised to H. In these forms **-cha-** is opposite in tone to the subject concord, i.e., it is H.

When the subject concord is of the third person (classes 1 to 18) the tone conjugation is **TC VIII**.

H	áchapá	cf.	kupá	H	áchábvá	cf.	kubva
HH	áchatórá		kutórá	HL	áchábvúnza		kubvunza
HHH	áchapónésá		kupónésá	HLL	áchátárisa		kutarisa

LESSON THIRTEEN

Here the high roots stay high, but the low roots have the first tone raised. In these forms **-cha-** is L with the high roots and H with the low roots. Remember that although **-bva** carries a H tone in the future positive form it is still a low root.

You are probably wondering if you will ever manage to say these future forms right! It must again be emphasised that practice with your informant is essential. You will *never* say Shona forms correctly just by studying them from a book. But by hearing the forms again and again and by saying them with correction from a critical informant you *can* manage even forms like the future. Do persevere!

ORAL DRILL

Give the future forms with **ti-** as SC for each of the infinitives below. Have your informant say them all first while you just listen.

EXAMPLE:	kuóná	ticháona	
	kudá	kurwa	kubá
	kunwá	kuwa	kushamba
	kubátá	kuenda	kufará
	kutúmá	kuita	kuúdzá
	kudzídzá	kuchengeta	kubva
	kufánirá	kutarisa	kuswera

Make sure you know the meanings of all these verbs.

Now do the same drill, but this time with an SC of class 2.

EXAMPLE:	kuóná	váchaóná
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The future forms you have seen are principal forms, but the future also has a relative form. See if you can discover the tonal pattern from the following examples.

INFORMANT:

ndichápa	I who will give	ndichábvá	I who will leave
achápa	he who will give	achábvá	he who will leave
ndichátora	I who will take	ndichábvúnza	I who will ask
achátora	he who will take	achábvúnza	he who will ask
ndicháponesa	I who will save	ndichátáura	I who will speak
acháponesa	he who will save	achátáura	he who will speak

Now go through the drills above, but this time give relative forms.

AUXILIARIES -ndo- and -zo-

When an infinitive follows a main verb, an auxiliary usually occurs between the **ku-** and **-R-** of the infinitive. Auxiliaries can also occur in any tense forms.

The auxiliary **-ndo-** and its variant **-no-** occur after verbs which indicate action *away* from the speaker, or an action after another action.

Vánoenda kundotémá húní mangwánani. They go to cut firewood in the morning.

Váchánoténgá hémbe mangwána. They will go and buy a shirt tomorrow.

The auxiliary **-zo-** is used after verbs which indicate action *towards* the speaker.

Ticházoúyá. We will come later.

You will have noticed that when the auxiliaries occur the tone conjugation is TC I.

Vánoenda.	They then go.	cf. kuenda
Ticházoúyá.	We will come later.	kuúyá

VOCABULARY

More adjective stems are listed below. Once again, you must not learn these merely as stems. The forms are given with examples and you can repeat the drill of lesson 12 (pages 37 and 38) with these new stems. Notice the consonant changes to the stem in classes 5 and 9.

		<i>Class 8</i>	<i>Class 5</i>	<i>Class 9</i>
-kúkútú	hard, difficult, dry	zvikúkútú	gúkútú	húkútú
-kobvú	thick, fat	zvikobvú	gobvú	hobvú
-pamhí	broad, wide	zvipamhí	bamhí	mhamhí
-nyóró	soft, wet, green	zvinyóró	nyóró	nyóró
-pfúpi	short	zvipfúpi	bvúpi/pfúpi	pfúpi
-penyú	living, alive	zvipenyú	benyú	mhenyú
-temá	black, dark	zvitemá	demá	nhemá
-tsvukú	red, brown	zvitsvukú	dzvukú	tsvukú
-tsvené	pure, holy	zvitsvené	dzvené	tsvené
-shoma	few, insufficient	zvishoma		shoma

EXERCISES

- 13A
1. Ndichádya kudyá kukúkútú.
 2. Áchazoténgá bhizá demá.
 3. Mombe dzíchafura muuswá unyóró.
 4. Nzira mhamhí ínoenda kumushá así nzíra ndíki ínoenda kumunda.
 5. Tichádziidzisa vaná vadíki kuenda kundotémá húní.
 6. Murúme áchaténgá mómbe tsvukú.
 7. Mítí mírefú írí kukúrá zvakánáka.
 8. Vanopédzá mangwáná vácháénda kumushá.
 9. Muchátenga jírá dzvukú muchitóro.
 10. Áchaténgésá chingwa muchitóro.
- 13B
1. We will see the tall girls tomorrow.
 2. The teacher will send the students home.
 3. The girls will then take the large hoes.
 4. They will sit on the brown chairs.
 5. She will call father's younger brother (the little father).
 6. The fat man eats a lot of food (sadza).
 7. You can see two black dogs at the village.
 8. Yes, I will see the white horse again.
 9. He wants to buy a black goat.
 10. I will dig a big hole tomorrow.

LESSON FOURTEEN

PRONOUNS

ADVERBIAL FORMS OF 1a, 2a, 2b NOUNS AND PRONOUNS

PRONOUNS

Nearly all verbal forms in Shona include a subject reference which we have called a subject concord. There is also a series of words which are called pronouns, and again there is one for each person and class. Ask your informant to say them for you, repeat after him (with the usual correction), and then mark in the tones.

First person singular	ini	I, me
First person plural	isu	we, us
Second person singular	iwe	you
Second person plural	imi	you
Class 1	iye	he
2	ivo	they
3	iwo	
4	iyo	
5	iro	
6	iwo	
7	icho	
8	izvo	
9	iyo	
10	idzo	
11	irwo	
12	iko	
13	itwo	
14	ihwo	
15	iko	
16	ipo	there, on there
17	iko	there, to there
18	imo	there, in there

(The tones on the first and second persons are LH but from class 1 onwards the tones are HL.)

A pronoun can be used as subject of a verb but it *never* replaces the subject concord in the verb. There must always be an SC as well. When a pronoun occurs as subject the subject is emphasised, so *do not overwork* pronouns as subjects of verbs.

Íye árí kúenda. **He** is going. **Íní ndinoténgésá.** I sell.

The fact that there are pronoun forms for all classes means again that pronouns agree with the nouns to which they refer, even if the noun is not in the same sentence. You cannot express a pronoun for "them" or "it" without specifying the class of "them" or "it". Given a noun, you must be able to provide the corresponding pronoun without hesitation. This requires practice.

ORAL DRILL

Give the pronouns which agree with the following words:—

EXAMPLE:	munhu	íye munhu		
	chigaro	mombe	rutivi	chotó
	mití	imbwá	murimi	amái
	zvigaro	mapángá	kaná	rukúní
	bángá	vátenzi	jírá	húní
	mutí	babá	gombá	hwahwá
	kunzé	chitóro	twaná	kubátá
	rukova	ambúya	mbúdzi	dzimbá
	kudyá	nukatí	mapfeni	mwedzí

ADVERBIAL FORMS OF 1a, 2a, 2b NOUNS AND PRONOUNS

These adverbial forms have **na-** (with, by means of, and) or **sa-** (like) prefixed to the word.

NOUNS OF CLASSES 1a, 2a, 2b

With nouns of these classes **na-** and **sa-** are prefixed to the noun and there is no tonal change in the noun.

INFORMANT:	namambo	with the chief	cf. mambo
	nababá	and father	babá
	sababá	like father	
	naamái	with mother	amái
	navábabá	with the fathers	vábabá
	savátenzi	like the owners	vátenzi

PRONOUNS

The adverbial prefixes are added to the pronoun, but notice what happens:—

INFORMANT:	není	with me / me too	comes from	na-iní
	nesú	with us / we too	„	na-isú
	newé	with you / you too	„	na-iwé
	nemí	with you / you too	„	na-imí
	naíye / nayé	with him / he too	„	na-íye
	naívo / navó	with them / they too	„	na-ívo
	naíwo / nawó	with it / it too	„	na-íwo
	naíyo / nayó	with them / they too	„	na-íyo

Do the rest of the classes orally with your informant.

In the first and second person forms the **a** of the adverbial prefix and the **i** of the pronoun coalesce to give **e**. From class 1 onwards there is no coalescence, but the initial **i** of the pronoun may be dropped. If it is dropped, the tone on the pronoun is H. The adverbial prefix is L throughout. When the initial **i** is retained the meaning is more emphatic.

LESSON FOURTEEN

VOCABULARY. (Remember to go through the vocabulary and drill in the normal way with your informant).

motó	3	fire	kurapa	to treat medically
nzou	9	elephant(s)	kurega	to cease, stop
húní	9	firewood	kuseka	to laugh, laugh at
sángó	5	bush country	kuramba	to refuse
húkú	9	chicken(s)	kuúyá na-	to bring
ruókó	11-6	hand, arm	kuróvá	to hit
rudó	11	love	kusúngá	to tie
ukúru	14	greatness, seniority, importance	kurúma	to bite
			-zvé	again
			zvákáre	again, also, moreover

ORAL DRILL

The sentences below all begin with pronouns. Change these to the adverbially inflected forms.

EXAMPLE: Íwo únokúra,	Naiwo únokúra.
Iní ndicháfamba.	Íro bhizá rínodyá uswá.
Ívo váchatémá húní.	Íwo mutí únokúra múmunda.
Íye áchárápa.	Ídzo mombe dzinonwá mvúra.
Isú ticháuya nababá.	Íyo imbwá inorúma vánhu.
Ívo vácháuya navábabá.	Íwo mapfeni ánogara mugomo.

EXERCISE

14

1. Ndinóóná motó mukúru mubáni bamhí.
2. Ídzo nzou dzínofura pahova húrú.
3. Ūyái nazvó zvínó.
4. Imí vakómaná, endái kúndotémá húní musángó.
5. Áchátáura nayé panzé.
6. Vácháuyá kúzorapa vanhu vanorwára.
7. Regái kútaura saívo.
8. Nesúwo, tinóseka vanóramba kubáta bása masíkátí.
9. Amái nababá vácháénda Haráre zvákáre.
10. Ívo vánoramba kunwá hwahwá.

NOTES

LESSON FIFTEEN

ENUMERATIVES ADVERBIAL FORMS OF NOUNS

ENUMERATIVES

The noun-qualifying words you have already learned are the relative forms of the different tenses and the adjective. The enumerative is another qualifying word which is slightly different from the adjective. Like the adjective, the enumerative consists of a concord prefix and a stem. There are only three enumerative stems:—

-mwé	one, the same
-mwe	another, some
-í?	what sort of?

With the oral help of your informant, complete the following table of enumeratives:—

<i>Class</i>		"one, the same"	"another"	"what sort of?"
1	munhu	mumwé	mumwe	muí?
2	vanhu	vamwé	vamwe	vai?
3	mutí	mumwé	mumwe	muí?
4	mití			
5	bhizá			
6	mabhizá			
7	chinhú			
8	zvinhu			
9	mbúdzí			
10	dzimbá			
11	rukova			
12	kanhu			
13	tunhu			
14	hwahwá			
15	kudyá			
16				
17				
18				

INFORMANT:

Vanhu vashoma vánogara pamushá mumwé.	Few people live in the same village.
Chií chinofámbá sebvéni?	What sort of thing walks like a baboon?
Handikunzwé. Taúrái mámwe mazwí.	I don't understand. Please use other words / Say it in another way.

ORAL DRILL

Give the enumeratives, first with the stem **-mwé** and then with **-mwe**, which agree with the nouns below.

LESSON FIFTEEN

EXAMPLE:	murúmé	murúmé mumwé
	húkú	nyóká
	ruókó	hámá
	nzou	kóndó
	chínhu	mapere
	bángá	chotó
	kamutí	chitóro
	mwaná	vasíkaná
	makombá	chirongó
	chirongó	bhizá
	vátenzi	rukova

Notice the following uses of adjectives and enumeratives.

1. To express "one by one", "two by two", etc., the adjective or enumerative is repeated.

Súngá mómbe mbirí mbirí.	Tie the cattle in a span (two by two).
Vaná vánopinda muchikóro mumwé mómwe.	The children enter the school one by one.

2. To express "number of times" **ka-** is prefixed to adjective stems or enumerative stems, or to a numeral noun **gúmí** (ten), **zana** (hundred).

kamwé cheté	once
kavirí	twice
kagúmí	ten times
kazana	hundred times
kanganí	how many times?

Vanhu vánodyá sádza kamwé cheté pazúvá. People eat sadza only once a day.

Ánobvunza mibvunzo kanganí múchikóro? How many times does he ask questions at school?

ADVERBIAL FORMS OF NOUNS

In Lesson 14 you learned the adverbial form of classes 1a, 2a and 2b nouns, and pronouns. With nouns other than these the adverbial prefixes **na-** (and, with, by means of) and **sa-** (like) are also prefixed to the noun, but there are several important differences. Note the tones.

INFORMANT:	munhu	nemúnhu / nomúnhu	with a person
		semúnhu / somúnhu	like a person
	bángá	nébanga	with a knife
	mutí	némutí / nómutí	a tree also
	chínhu	nechínhu	with a thing
		mombe némbudzi	the cattle and goats
		vakádzi névaná / návaná	women and children

Notice that here the adverbial prefixes occur as **ne-** and **se-**, which are used with nouns of all classes other than 1a, 2a and 2b. Alternatively, **no-** and **so-** occur with nouns which have **u** in the noun prefix, and **na-** and **sa-** occur with nouns which have **a** in the noun prefix. Classes 5 and 9 always take **ne-** and **se-**.

Did you notice how the tones on some nouns change? These are the same tonal changes which occur with the noun prefix of class 2a (see Lesson 9).

INFORMANT:	sadza	nesádza	LL	becomes	HL
	chigaro	nechígaro	LLL	„	HLL
	chirongó	nechírongó	LLH	„	HLH
	mvúrá	némvura	HH	„	LL
	zái	nézai	HL	„	LL
	shámwarí	néshamwarí	HLH	„	LLH

The prefixes **ne-** and **se-** are sometimes H and sometimes L. They are L when the noun basically has its first *two* tones low, otherwise they are H. But you must master this by oral practise, *not* by the memorising of a rule.

ORAL DRILL

Give the adverbial form with **ne-** for each of the nouns below. First have your informant go through the forms several times while you just listen.

EXAMPLE:	munhu	nemúnhu	
	ruókó	mwaná	mazúvá
	mushá	chotó	mapfeni
	motó	mbúdzí	ndíro
	húní	nyóká	gárwe
	húkú	mvúrá	mapfúpá
	sángó	jírá	mushongá
	bángá	hámá	mufámbí
	imbwá	zúvá	mwedzí

ADVERBIAL FORMS OF ADJECTIVES AND ENUMERATIVES

The adverbial forms of adjectives and enumeratives are similar to the adverbial forms of nouns (other than of classes 1a, 2a and 2b) and follow the same pattern of vowel and tonal change.

INFORMANT:	nénumwé	with the same one	cf. mumwé
	nemúmwe	with another one	mumwe
	séimwé	like the same one	imwé
	némukúró	with the big one	mukúró
	néhuru	by means of the big one	húró
	sezvishoma	like the few	zvishoma

ORAL DRILL

Give the adverbial forms for the adjectives and enumeratives below:—

EXAMPLE:	vavirí	nevávirí	
	mumwé	húró	muí
	vakúró	mumwe	rimwe
	chií	vanomwé	rimwé
	zvishoma	mudíki	mirefú
	zhínjí	chimwe	mbirí

LESSON FIFTEEN

VOCABULARY

musí	3	day	kudzoka	to return
muriwó	3	relish eaten with stiff porridge, vegetable	kuzarura	} to open
			kuzurura	
musúo	3	doorway	kuzarira	to close
chibahwé	7	maize	kutenda	to believe, thank
zítá	5	name, noun	kutízá	to run away, run from
dangá	5	cattle kraal, herd	kuúráyá	to kill
simbá	5	strength, power	kuváká	to build
nyama	9	meat, flesh	kutámbá	to play, dance
ngúvá	9	time	katéérera	to obey, submit to, listen
chéchi	9	church, worship service	pamwé chéte	all together
			panhu pamwé chéte	the same place only

EXERCISES

- 15A
1. **Ánodzoka musí mómwe nemómwe kuzotarisa chibahwé.**
 2. **Vánodyá sádza némuriwó sevánhu vatemá.**
 3. **Vári kutémá mití nédemo.**
 4. **Babá vári kuváká imbá húrú itsvá nemápango.**
 5. **Vánodá kúzarura musúo mupamhí.**
 6. **Amái vári kudyá chibahwé chinyóro así babá vári kudyá sádza nenyáma.**
 7. **Vasíkaná vavirí váchándochérá mvúrá nezvírongó masíkatí.**
 8. **Vanhu vanótenda kuná Mwari vánodá kúenda kundoimbá muchéchi.**
 9. **Mombe dzinóbúdá múdangá mangwánani así dzinodzokazvé mánherú.**
 10. **Vanhu vamwé vánogara pamwé cheté.**
- 15B
1. Some boys go to school in the morning; others go at noon.
 2. Time is going (is finishing). They will return now. Close the door.
 3. We are opening the kraal because the goats are bleating (kuchema).
 4. I am only bringing one chair. Bring the other one which is at the door.
 5. Each day we look at the maize because we want to sell green mealies (lit. soft or thin maize).
 6. What is crying in the house? Go and see.
 7. The women are cooking sadza now because they want to go to the store in the afternoon.
 8. They will return because they have to buy meat.
 9. The teachers who call the children by (ne-) name, know those students who obey.
 10. It takes strength to cut wood every day.

LESSON SIXTEEN

PRESENT PARTICIPIAL

You have seen principal and relative varieties of the tenses covered so far. The **principal** is the form which occurs when the verb is the main verb of the sentence. The **relative** is the form which qualifies a noun or which can be the subject or object of a verb if the noun is omitted.

There is a third form of each verb tense which is called the participial. Listen to the following present participial forms as your informant reads them to you. They all occur after **kana** (if) and are not complete sentences.

INFORMANT:

kana	ndichídá ..	if I want ..	kana	ndichíbvá ..	if I leave ..
kana	achídá ..	if he wants ..	kana	achíbvá ..	if he leaves ..
kana	ndichíténgá ..	if I buy ..	kana	tichíbvúnzá ..	if we ask ..
kana	vachíténgá ..	if they buy ..	kana	vachíbvúnzá ..	if they ask ..
kana	uchíténgésá ..	if you sell ..	kana	uchítárísa ..	if you look ..
kana	achíténgésá ..	if he sells ..	kana	achítárísa ..	if he looks ..

It can easily be seen that the pattern is: **SC-chí-R-a**.

The tones are also very easy. The SC is L throughout. **-chi-** is H throughout. The tone conjugation is:—

TC III

H	H
HH	HH
HHH	HHL

The participial is *never* the main verb in a sentence. It occurs in place of the principal forms of the present habitual and the present continuous in the cases outlined below.

USES OF THE PRESENT PARTICIPIAL

1. In indicating concurrent actions the first verb is in the principal and the second is in the participial.

Ndinóóná babá vachíéndá kúchítóro. I see father going to the store.

Ndinóóná mwaná achífámbá achíchémá. I see the child walking and crying.

2. When the verb is preceded by certain conjunctions it must be in the participial.

kana if, when **Kana ndichíéndá, regá kútevera.** If I go, don't follow.

kunyange } although **Kunyange tichízívá nzíra, tinótyá.**

kunyangwe }
nyangwe } Although we know the way, we are afraid.

3. The participial occurs after the verbs **kuramba**, **kugara** and **kurará** to express continuation of action.

Ánoramba achítáúra. He speaks continually.

Ánogara achítáúra. He speaks continually.

Ánorará achíchémá. He cries all night. Lit., He sleeps crying.

LESSON SIXTEEN

4. The participial is used after *séi* (why? lit. like what?)

Séi-ko uchíbiká hwahwá?

Why do you brew beer?

(-ko is used for emphasis and can be translated "Tell me . . .")

ORAL DRILL

Give the present participial forms after *kana* for each of the verbs below, first with an SC of the first person singular and then class 1.

EXAMPLE:

<i>ndinóenda</i>	<i>kana ndichíéndá</i>	
<i>ndinódá</i>	<i>ndinóbva</i>	<i>tinórapa</i>
<i>ndinópá</i>	<i>ndinóti</i>	<i>unóisa</i>
<i>ndinoóná</i>	<i>ndinóbvunza</i>	<i>munórapa</i>
<i>ndinováká</i>	<i>ndinótenda</i>	<i>tinoróvá</i>
<i>ndinotámbá</i>	<i>ndinózarura</i>	<i>munóchengeta</i>
<i>ndinoténgésá</i>	<i>ndinótarisa</i>	<i>unopónésá</i>
<i>ndinotéérera</i>	<i>ndinótaura</i>	<i>ndinodzíldzá</i>

VOCABULARY

<i>kana</i> (conj.)		if, when	<i>kupinda</i> (mu-)	to enter, go in
<i>kunyange</i> (conj.)		although, even though	<i>kubereka</i>	to give birth to; carry a child
<i>musáná</i>	3	back	<i>kutakura</i>	to carry
<i>mumvúri</i>	3	shade, shadow	<i>kuverenga</i>	to read, count
<i>mutémó</i>	3	law, rule	<i>kusiyá</i>	to leave, abandon, desert
<i>gomo</i>	5	hill, mountain	<i>kusará</i>	to stay behind
<i>zísó</i>	5	eye	<i>kufá</i>	to die, be out of order (of machine)
<i>goré</i>	5	cloud, year		
<i>nyika</i>	9	country, district	<i>kupísá</i>	to cause to burn, set on fire, make hot
<i>mbereko</i>	9	cloth for carrying child on back	<i>kuzórórá</i>	to rest
<i>hári</i>	9	clay pot(s)	<i>kusvinura</i>	to open the eyes

EXERCISES

- 16A
1. *Kana ndichíúyá, ndinózopísá hári.*
 2. *Kana zúvá richípísá, vánozórórá mómumvúri.*
 3. *Kana vachídá kúenda Haráre, ndichásara kumushá ndichíché-ngéta vaná.*
 4. *Kana ndichisvínúra mazísó mangwánani, ndinótarisa ngúvá.*
 5. *Kana ndichibéréka mwaná kumusáná, ndinosúngá mbéreko zvakanáka.*
 6. *Kana tichisiyá nyika, tinóenda kumusóro kudénga.*
 7. *Kunyange ndichírwárá, ndinótakura mwaná ndichíéndá kúchípatara.*
 8. *Kunyange mudzídízisi achípíndá múchikóro, tinóramba tichívérénga.*

9. **Kunyange tichí fá goré rinóúyá, tinofánirá kúrima zvínó.**
 10. **Pakuóná mákoré mudénga, tinózivá kúti (that) mvúrá íchaúyá.**
- 16B
1. If you want to learn to read, you must go to school.
 2. If he believes, he will go to heaven.
 3. If you want to live well, you must obey the laws.
 4. If they want to go to Salisbury, I will stay at home.
 5. Even though the child eats sadza she cries continually.
 6. When she enters the room, we will begin to sing loudly.
 7. If the goats bear (young), I will go to another district to sell some.
 8. When the year ends, we enter a new year.
 9. When he returns, Musa will come with him.
 10. When we bake (burn) a clay pot we put a lot of fire (under it).

NOTES

LESSON SEVENTEEN

DEMONSTRATIVES

PRESENT HABITUAL NEGATIVE

DEMONSTRATIVES

Some of the words which have a demonstrative meaning are given below. Again there are forms for each class. With the (oral) help of your informant, fill in the demonstratives not listed.

INFORMANT:

<i>Class</i>		"this/these"	"that/those"
1	munhu	uyu	uyo
2	vanhu	ava	avo
3	mutí	uyu	uyo
4	mití	...	...
5	bhizá	...	...
6	inabhizá	...	...
7	chinhu	...	...
8	zvinhu	...	...
9	mbúdzí	...	...
10	dzimbá	...	...
11	rukova	...	...
12	kanhu	...	...
13	tunhu	...	...
14	hwahwá	...	...
15	kudyá	...	...
16		...	...
17		...	...
18		...	...

A demonstrative normally follows the noun it refers to or it may be used alone without the corresponding noun.

Mukómaná uyu ánorwára.

This boy is sick.

Uyu ánorwára.

This one is sick.

Mombe idzo dzínofura kurukova.

Those cattle graze at the river.

Idzo dzínofura kurukova.

Those graze at the river.

You must be able to produce the corresponding demonstrative for any noun without hesitation.

ORAL DRILL

Give demonstratives agreeing with each of the nouns below. First give the demonstrative for "this", and then go through the drill again giving the form for "that".

EXAMPLE: **hámá** **hámá iyi.**

gomo
nyika
musána
zítá
zvinhu
mbereko
vatendi

kaná
dzimbó
húkú
mitémó
hári
rukova
makomo

dangá
twaná
musúo
hwahwá
chikóro
kudyá
rukúni

PRESENT HABITUAL NEGATIVE

PRINCIPAL. Ask your informant to give you the Zezuru for the sentences below, imitate him and write them down with the tones marked.

I do not eat.

He does not eat.

We do not buy.

They do not buy.

You do not sell.

They do not sell.

I do not fight.

They do not fight.

We do not ask.

He does not ask.

You do not look.

They do not look.

From your transcript, work out the pattern of the tense and also the tone conjugation.

The pattern is, of course: **ha-SC-R-e**.

ha- is always L in tone. The **SC** is H.

The tone conjugation is a new one—**TC VII**.

TC VII

L	handídye	L	handírwe
HH	handíténgé	LH	handiéndé
HHH	haváténgésé	LHL	havátarise

ORAL DRILL. Give the negative forms for each of the verbs below.

EXAMPLE:

ndinóenda	handiéndé	
ndinódá	ndinóbva	ánorapa
ndinópá	vánobva	unóisa
vánopá	ndinóti	munórapa
ndinoóná	vánobvunza	tinórapa
vánoóná	ndinótenda	ánorová
vánováká	vánozarura	vánochengeta
ndinoténgésá	vánotarisa	tinóchengeta
ndinotééréra	ndinótarisa	ánopónésá
vánotééréra	ndinótaura	ndinodzúdzá

RELATIVE. The following are the forms for the present habitual relative negative. Ask your informant to say them for you and repeat them after him as accurately as you can.

ndisingadyé	I who do not eat	ndisingabvé	I who do not leave
asingadyé	He who does not eat	asingabvé	He who does not leave

LESSON SEVENTEEN

ndisingáténgé
 ásingáténgé
 ndisingáténgesé
 ásingáténgesé

ndisingábvunzé
 ásingábvunzé
 ndisingátarise
 ásingátarise

The pattern is: SC-si-nga-R-e.

You must pay particular attention to the tones as the relative differs from the participial (below) in tone only.

The SC, as in *all* relatives, is L. The tone conjugation is TC Va.

H	H
HL	LH
HLH	LHL

ORAL DRILL

Go back to the oral drill above and this time give the relative negative forms.

EXAMPLE: **ndinóenda** **ndisingáendé**

Remember that in all oral drills your informant must first run through the whole drill several times, giving the required responses, while you listen.

PARTICIPIAL. Remember that one of the uses of the participial is after the conjunction **kana** (if, when). The following are the forms of the present participial negative after **kana**.

Ask your informant to say them for you, and *watch those tones!*

kana ndisingádyé	if I do not eat	kana ndisingárwe	if I do not fight
kana ásingádyé	if he does not eat	kana ásingárwe	if he does not fight
kana ndisingáténgé	if I do not buy	kana ndisingábvunzé	if I do not ask
kana ásingáténgé	if he does not buy	kana ásingábvunzé	if he does not ask
kana ndisingáténgesé	if I do not sell	kana ndisingátarise	if I do not look
kana ásingáténgesé	if he does not sell	kana ásingátarise	if he does not look

SC is H in tone, -si- and -nga- are opposite in tone.

The Tone Conjugation is: TC V

L	L
HL	LH
HLH	LHL

ORAL DRILL

Give the participial negative forms for each of the verbs below:—

EXAMPLE: **kana ndichíendá** **kana ndisingáendé**

kana ndichídá	kana ndichíbvá	kana tichírápá
kana ndichípá	kana tichítí	kana uchíísá
kana achióná	kana achíbvúnzá	kana muchírápá
kana achíváká	kana uchíténdá	kana tichíróvá
kana tichítámbá	kana vachítárisa	kana muchíchéngéta
kana vachíténgesá	kana vachízárúra	kana achípónésá
kana ndichíténgesá	kana ndichítáúra	kana ndichídzíúdzá
kana achítéérera	kana achítáúra	kana achídzíúdzá

VOCABULARY

zái	5	egg	kukandira	to lay (eggs), to throw (e.g., down, at, to)
bhúku	5	book	kufunga	to think, consider, suppose
ibwe	5	stone	kupindura	to answer
fáfitera	5	window	kukanda	to throw
windo	5	window	kupúnzá	to smash, break, let fall
mhinduro	9	answer	kuripa	to pay
marí	9	money	kufádzá	to please
tsamba	9	letter	kunyórá	to write
kutámbirá		to receive	kukúrúmidza	to hurry
kukúmbirá		to ask, request, pray		

EXERCISES

- 17A
1. Uyo mukómaná múkobvú, asíngáfádze mudziídzísi, ánoramba achítáúra.
 2. Húkú idzi dzínokandira mazái mazhínjí, así idzo hadzíkandíre.
 3. Vaná vasingáfungé zvakánáka, havádzíídzéwó zvakánáka.
 4. Kana músingágoné kúpindura mibvunzo iyi, kúrúmidzái kútarisa mhinduro mubhúku iro.
 5. Uyo munhu asíngatámbiré chipó némaókó mávirí, haázivé mutémó.
 6. Avo varúmé vasingaváke chikóro ichi, vánodá kúzoripa marí.
 7. Handinyóre tsamba zhínjí así íwe unónýorá.
 8. Avo vaná vanókanda mabwe, vánopúnzá mawíndo ayo.
 9. Ndinófunga tichágára mumushá uyu nhási.
 10. Úráyá nyóká iyo irí múuswá uhwo. Íchápínda mumbá népawíndo iro.
- 17B
1. That big man who answers those questions knows a lot.
 2. Even though you do not receive much money, you should be very happy.
 3. That girl who is not walking properly will break the water-pot.
 4. Those chickens lay eggs in the wet grass.
 5. If you want to please the teacher, you must obey the rules when you are studying in school.
 6. That boy is writing a long letter to father.
 7. It is hot in that house.
 8. She is reading that pleasing book.
 9. Pay the money to the teacher.
 10. He is asking for a knife, he is not asking for a hoe.

NOTES

LESSON EIGHTEEN

REMOTE PAST TENSE STATIVES

Shona distinguishes between recent past happenings (of today) and remote past happenings (before today). The remote past tense is treated first, as it is the same tonally as the future. Before doing this lesson, go back to Lesson 13 and revise the future principal positive.

The pattern of the remote past is: **SC-a-ka-R-a.**

Like the future, the remote past has one tone conjugation for the first and second persons and another for the classes.

FIRST AND SECOND PERSONS

TC VI

L	ndakádyá	I ate	H	ndakábvá	I left
LL	wakátenga	you bought	HL	ndakábvúnza	I asked
LLL	takátengesa	we sold	HLL	makátárisa	you looked

CLASSES 1 TO 18

TC VIII

H	ákadyá	he ate	H	ákábvá	he left
HH	yákafámbá	it walked	HL	chákáénda	it went
HHH	rákabátsirá	it helped	HLL	vákátárisa	they looked

You will notice a difference in the form of the subject concords in the above examples from those you have seen so far. For most the change has involved the eliding of the vowel of the subject concord due to the **-a-** which follows. The full list of the past tense subject concords is given below:—

First person singular	nda-	Class 8	zva-
Second person singular	wa-	„ 9	ya-
First person plural	ta-	„ 10	dza-
Second person plural	ma-	„ 11	rwa-
Class 1	wa- / a-	„ 12	ka-
„ 2	va-	„ 13	twa-
„ 3	wa-	„ 14	hwa-
„ 4	ya-	„ 15	kwa-
„ 5	ra-	„ 16	pa-
„ 6	a-	„ 17	kwa-
„ 7	cha-	„ 18	ma-

ORAL DRILL

Give the remote past principal forms for each of the following verbs:—

EXAMPLE:	ndinóbva	ndakábvá	
	ndinódá	ndinóbva	tinórapa
	ndinópá	ndinóti	unóisa

ndinováká
ndinotámbá
ndinoóná
ndinoténgésá
ndinotééréra

ndinótenda
ndinózarura
ndinóbvunza
ndinótarisa
ndinótaura

tinoróvá
munóchengeta
munórapa
unopórésá
ndinodzíídzá

Now do the same with the following verbs:—

EXAMPLE: ánobva ákábvá

ánodá
ánopá
vánoóná
ánováká
ánotámbá
vánoténgésá
vánotééréra

ánobva
ánoti
vánobvunza
vánotenda
ánotarisa
ánozarura
vánotaura

ánorapa
vánoisa
ánofunga
vánoróvá
vánóchengeta
ánopónésá
vánodzíídzá

THE RELATIVE

The relative of the remote past tense has tone conjugation VI for the first and second persons *and also* for the classes. As in all relatives, the SC is L.

ndakádyá	I who ate
akádyá	he who ate

THE PARTICIPIAL

The remote past participial has a tone conjugation that you have seen before. See if you can discover its pattern from the following examples:—

INFORMANT:

(zva)ndákadyá	when I ate	(zva)ndákabvá	when I left
ákadyá	when he ate	ákabvá	when he left
ndákaténga	when I bought	ndákábvunzá	when I asked
ákaténga	when he bought	ákábvunzá	when he asked
ndákaténgesá	when I sold	ndákátarisa	when I looked
ákaténgesá	when he sold	ákátarisa	when he looked

ORAL DRILL

Give the remote past participial forms after *zva-* for each of the verbs below:—

EXAMPLE: ndakábvá zvandákabvá

ndakáda
vákadá
ndakáona
vákaváká
vákátámbá
ndakáténgesá
ndakátééréra
vákátééréra

ndakábvá
vákábvá
ndakábvúnza
vákábvúnza
vákáténda
ndakázárura
ndakátarisa
vákátarisa

takarápa
wakáísa
makarápa
takárova
makáchéngeta
wakáponesa
ákapónésá
vákadzíídzá

LESSON EIGHTEEN

PAST PRINCIPAL NEGATIVE

The pattern for the negative of the remote past is very simple.

ha-SC-ná + positive infinitive.

The SC for all persons and classes is H. Notice that the SC is not in the past but in the present form.

INFORMANT:

handíná kudyá	I did not eat	haváná kúrwa	they did not fight
haáná kuténgá	he did not buy	hamúná kúbvunza	you did not ask
hatíná kuténgésá	we did not sell	hachíná kútarisa	it did not look

Notice the H tone on the **ku-** with the low-root verbs, and remember the tonal rule given in Lesson 3. When a word ending in a H tone is followed by a word beginning with two or more low tones, the first of these low tones is raised to H.

PAST RELATIVE NEGATIVE

The past relative negative has the same pattern as the past participial negative (below) but the tones are different.

Pattern: **SC-si-na + positive infinitive.**

iní ndísíná kudyá	I who did not eat
íye asíná kudyá	he who did not eat

PAST PARTICIPIAL NEGATIVE

Compare the tones on the following examples with those for the relative above.

(zva)ndísíná kudyá	when I did not eat	(zva)ndísíná kúbva
vásíná kudyá	when they did not eat	

The tone on the SC is H as in all participial forms (except the present participial) in Shona.

ORAL DRILL

Go back to the previous drill, but this time give the past negative for each verb.

EXAMPLE: **ndakábvá handíná kúbva**

STATIVES

There are a number of verb roots which occur in the past tense but with an apparent present meaning in English.

zvákánáka it's all right cf. **kunaka** to become good, nice

This is because the verb root indicates the *entering* into a state rather than *being* in a state. Thus, **kunaka** means "to become nice". When these verbs are used in the past, the implication is that the results of entering into a state persist in the present. So **zvákánáka** means "it became nice (and still is)". These roots have been called "stative" or "inchoative". They will always be translated by "become . . ." in the vocabulary and have this meaning in the present habitual.

e.g.	ínokora	it becomes fat
	ákákóra	it is fat

There are six verb roots which also have a special form in the stative.

LESSON EIGHTEEN

kurára	to go to sleep	áreré	he is asleep
kugara	to become seated	ndigéré	I am seated
kuvátá	to fall asleep	áveté	he is asleep
kuzára	to become full	ízeré	it is full
kumirá	to stand up	ndimíré	I wait or stand
kunyárara	to become silent	ányereré	he is silent

The stative verb roots in the past negative also translate into English with a present meaning

Hazvíná kúnaka. It is not good.

Notice the following difference in tone.

Zvákánáka. It is good / nice.

Vánogara zvakánáka. They live well.

VOCABULARY

kuneta	to become tired	kuípa	to become evil, bad
kunaka	to become beautiful, good, nice, etc.	kuzára	to become full
kukora	to become fat (of an animal)	kuóndá	to become thin
kuora	to become spoiled, rot	kuómá	to become hard, dry, difficult
kurema	to become heavy, difficult	kugútá	to become satisfied (with food)
kupinza	to become sharp	kufánáná na-	to be like
kurérúká	to become easy	kunyárara	to be quiet, become quiet
nhanga 5	pumpkin	kuchénjérá	to become wise
		zva- (conj.)	when, because, since

EXERCISES

- 18A
1. **Vadzíídzi vakáchenjera vónonyórá ványereré, así vadzíídzi vakáípa vónonyórá vachítáúra.**
 2. **Vaná ava haváná kufánáná naávo.**
 3. **Rukova urwu rúzeré némvura.**
 4. **Manhanga ayo arí múmunda mukúru ákáóra.**
 5. **Tsíme iro rákaómá, iri rízeré némvura.**
 6. **Mombe iyi yákaóndá así iyo yákákóra.**
 7. **Iní handíná kúneta así iwé wakánéta nókufámbá.**
 8. **Zvákáréma kudzíídzá chírungu así zvákárérúká kudzíídzá chíShóna.**
 9. **Ndimíré pámusúo.**
 10. **Ndiréré múmumvúri ndichízórórá.**
- 18B
1. This girl who is beautiful is singing a nice song.
 2. Cattle grow fat on good grass. These cattle are fat.
 3. Bring the sharp knife. This one is not sharp.
 4. Bring the two books that are alike.
 5. He engages in bad activities (bad works).

LESSON EIGHTEEN

6. It is easy to speak but hard to do.
7. These eggs are rotten. Bring those good ones.
8. I grew thin thinking of home.
9. He is standing in the church.
10. The water-pot is full of water.

NOTES

LESSON NINETEEN

SELECTORS

QUESTIONS

SELECTORS

You have seen some demonstrative words having the general meaning of "this" and "that" in Lesson 17. There is another series of words which is also demonstrative in meaning, but as these differ from the demonstratives in form, they are called by a different name—selectors.

Like all noun-qualifying words, selectors incorporate a concord which agrees with the noun referred to. There are only three selector stems and the table below is a full paradigm of the selectors. The tones are not marked in the table. Ask your informant to say the words for you and fill the tones in yourself.

	Class "this/these right here"	"that/those previously mentioned"	"which?"
1	uno	uye	upi?
2	vano	vaye	vapi?
3	uno	uye	upi?
4	ino	iye	ipi?
5	rino	riye	ripi?
6	ano	aye	api?
7	chino	chiye	chipi?
8	zvino	zviye	zvipi?
9	ino	iye	ipi?
10	dzino	dziye	dzipi?
11	runo / rwuno	ruye / rwuye	rupi / rwupi?
12	kano	kaye	kapi?
13	tuno / twuno	tuye / twuye	tupi / twupi?
14	huno / hwuno	huye / hwuye	hupi / hwupi?
15	kuno	kuye	kupi?
16	pano (right by here)	paye (there)	papi?
17	kuno (right here)	kuye (there)	kupi?
18	muno (in here)	muye (in that)	mupi?

All the selectors have the first vowel with a H tone. The stems -no and -ye are either H or L, but -pi? is low.

The demonstratives (Lesson 17) are the general words for "this" and "that". Selectors with the stems -no and -ye may also be translated by "this" and "that" respectively, but their meaning is different from that of the demonstratives. The stem -no indicates something or somebody right next to or in contact with the speaker. It is also the common demonstrative of time, e.g., *ngúvá ino* (this time). The stem -ye indicates something out of sight or something previously referred to. The selectors therefore have a narrower meaning than the demonstratives, and you must be careful not to use selectors where you should use the more general demonstratives.

LESSON NINETEEN

EXAMPLES:

Vákáéndá kumakomo áyé.

They went to those mountains (previously mentioned, seen).

Tórá chírongó chinó kuti úndochérá mvúrá.

Take this water-pot (that I'm holding next to me) to go and draw water.

Ndinotórá chígaro chípi?

Which stool/chair must I take?

Mukómaná únó neúyo vánobátá bása zvakánaka seváhu váyé.

This boy and that one work well just like those people.

ORAL DRILL

Give the selectors for the nouns below. First give the selectors with the stem **-no**, then do the drill again giving selectors with the stem **-ye**, and then with the stem **-pi**. Remember to repeat the noun first in each case.

EXAMPLE:

munhu	munhu únó	
mukádzi	ngúvá	zvigaro
vasíkaná	chibahwé	mití
bhúku	ruókó	mombe
tsamba	uswá	dzimbá
mabwe	húni	tuvanhu
zísó	rwizi	kóndó
kaná	mapángá	nhivi
motó	mbatya	kudyá

QUESTIONS

Questions in Shona are formed in a number of different ways, some of which have already been seen.

1. By one of the interrogative words occurring after the predicate of the sentence.

heré?	spoken question mark	pápi?	whereabouts?
ríni?	when?	kúpi?	to where?
séi?	why? how?	múpi?	in where?

EXAMPLES: Munódá sádza iri heré?

Do you like this sadza?

Mukómaná uyo ákaúyá ríni?

When did that boy come?

Séiko várí kúenda?

Why are they going?

Mombe dzínofura pápi?

Whereabouts do the cattle graze?

Ndichátora bhúku kúpi?

Where will I get the book?

Vácháwána mvúrá mutsime múpi?

From which well will they find water?

2. Enumeratives with the stem **-i**? (what sort of?) and adjectives with the stem **-nganí**? (how many?).

Unódá mómbe nganí?

How many cattle do you want?

Chinhu chíi?

What sort of thing?

3. The interrogative particle **-ii**? (what?).

-ii? can occur suffixed to a verb with coalescence of vowels, **a + i > e**.

Munódei?

What do you want?

Mucháitei?

What will you do?

Ákaónei?

What did she see?

-ii? can be inflected verbally.

Ucháuya néi?

How are you going to come?

Wakáenda séi?

How did you go?

séi? before a participial form means "why?" but after a principal verb form it means "how?"

Séi vachíenda Haráre?

Why are they going to Salisbury?

Vári kúenda Haráre séi?

How are they going to Salisbury?

-í? (a variant of **-ii?**) can be suffixed to some nouns.

Ngúvai?

What time is it?

Mwanái?

What sort of (sex) child?

Marii?

How much money?

-i? can also be suffixed to subject concords.

Chii?

7

What is it?

Íi?

9

What is it?

Zvíi?

8

What are they?

4. **kubva ríní?**

since when?

kubvira ríní?

since when?

kusvikira ríní?

until when?

kusvika ríní?

until when?

5. The interrogative **-aní?** (whom?) is added to the verb without coalescence.

Wakáona aní?

Whom did you see?

Vákábvúnza aní?

Whom did they ask?

It is adverbially inflected to express with whom? like whom?

Makáenda naní?

With whom did you go?

Ánotaura saní?

Like whom does he speak?

6. It must be noted that when questions are asked in the negative, the answers agree or disagree with the *negativeness* of the question.

Haána kuýá heré? Hóngu.

Didn't he come?

Yes. (i.e., I agree, he didn't come).

In English the answer to such a question would be "no".

Didn't he come?

No. (i.e., he didn't come).

VOCABULARY

kuibvá	to become cooked, ripe	muchero	3	fruit
kukwáná	to become sufficient	dúra	5	granary
kupfúgámá	to kneel	divi	5	side
kukosha	to become appreciated, expensive, important	ríma	5	darkness
kumedza	to swallow	róóra	5	lobola, "bride-price"
kumuka	to arise, awaken	ropa	5	blood
kunamata	to pray, worship	svondo	5	week, Sunday, worship service
kunonoka	to delay, be slow, late	chitupa	7	registration certificate
kusangana na-	to meet, come together	mhunga	9	bulrush millet
kuwana	to find, acquire, come upon	shiri	9	bird(s)
		pasíná		in vain, without purpose

LESSON NINETEEN

EXERCISES. (From now on, most exercises will not be tone marked!)

- 19A
1. Itai divi nedivi.
 2. Zvakakwana.
 3. Michero yakaibva.
 4. Chakaibva chakanaka.
 5. Mambo akakosha kuvanhu.
 6. Shiri tsvuku dziye dzakanonoka kudzoka gore rino.
 7. Ari kunyora pazvitupa izvo.
 8. Ndakawana dura riye asi handina kuona mhunga iye.
 9. Kana vasingazivi zvavanonamata vanopfugama pasina.
 10. Vakasangana navamwe svondo rakapera.
- 19B
1. This fruit (right here) is ripe.
 2. That (previously mentioned) is important.
 3. It is sufficient.
 4. Swallow this medicine (right here) with water.
 5. This Sunday they will meet to worship in that church (previously mentioned).
 6. When they are late they remain behind.
 7. They cannot find those registration certificates (previously mentioned).
 8. When they kneel to pray, they worship God, not man.
 9. When they kill birds they are very happy.
 10. Put this millet by the side of (pe-) that granary (previously mentioned).

DRILL

Using the second person singular remote past tense with the following verbs, ask the question "whom?" Mark the high tones.

EXAMPLE: kudá wakáda aní?

1. kuóná
2. kuwana
3. kusangana na-
4. kunyórá
5. kutenda
6. kuúyá na-
7. kufámbá sa-
8. kutakura
9. kupesana na-
10. kubátsirá

NOTES

LESSON TWENTY

REVISION

In your exercise book which you keep only for summaries, summarise the important points contained in Lessons 12 through 19. Also, begin to prepare a chart for tone conjugations. Here is a suggestion. Take a large sheet of plain paper (at least 8 in. x 13 in.), or use the middle of your summary exercise book, and divide the longest side into 11 sections. Label these at the top TC I to TC X. (Don't forget TC Va, which follows TC V.) Fill in the pattern of each tone conjugation which you have taken so far, and in the column below it write the name of the verb form.

e.g.	TC I	TC II	TC III	etc.
	H L	H H		
	HH LL	HH LH		
	HHH LLL	HHH LHH		
	Present Hab. Pos.	Imperative	etc.	
	Principal			
	Relative			
	Infinitive Pos.			

As you learn new verb forms remember to enter them in their proper places on the chart. If you have a large enough sheet of paper (or you can make an accordion type of chart by taping several sheets together) you can make an expanded chart with examples of each verb form.

ORAL REVISION

Repeat the oral drills that are in Lessons 12 to 19, especially the ones that give you difficulty. If you have mastered these you are well on the way to speaking Shona.

WRITTEN REVISION

- Given the adjective stem, give the corresponding adjective for the nouns.

e.g.	-kúró	munhu mukúró	simbá gúró	nzou húrú
(1)	-tete	mwaná.....	badzá.....	nzira.....
(2)	-penyú	vanhu.....	mapfeni.....	imbwá.....
(3)	-temá	mukómaná.....	bere.....	húkú.....
(4)	-tsvukú	vasíkaná.....	bhizá.....	hámá.....
(5)	-kobvú	amái.....	sadza.....	mbúdzí.....

- Mark the tones on the following adverbial nouns:—

(a) samambo	(b) satenzi	(c) nababa	(d) naShe
(e) navadzimai	(f) nesu	(g) saye	(h) neni
(i) semi	(j) saiye		

- Use each of the following verbs in a sentence in the future principal positive or future relative positive.

(a) kuróvá	(b) kurúamá	(c) kusúngá	(d) kuramba
(e) kurapa			

LESSON TWENTY

4. Write down as many adjectives as you can think of (do not refer to the lessons or dictionary) to describe *each* of the following nouns and then practise saying them, the noun followed by the adjective (with the help of your informant).

- (a) motó (b) nzou (c) ságó (d) uswá (e) ruókó

EXERCISE

20. Amái vánorwára. Váchaenda kuchipatara mangwánaní áno. Vaná vadíki vavirí naambúya vánoenda navó. Zúvá rímwe nerímwe vánorapa vanhu pachipatara chichena chikúru. Váne mwóyo minyóro/váne tsitsí. Kunyange vachisévénzá zvikúru vánofára kubátsirá vánhu vanórwará/várwéré. Ndinófunga kuti vánodá Mwari kwázvo. Váchabátsirá amái. Vánofánirá kutórá kudyá néhunizvé. Havágoné kutémá húní páchipatara. Vanhu vazhínjí saívo vánoenda kuchipatara nhási. Régá(i) kúramba kuendazvé. Vánorapa várwéré/vanhu vanórwará. Endái zvínó. Kana uchínónóka kusvikira mangwáná unózononoka kwázvo. Munózivá nzíra heré? Kwéte, handízivé. Fámබái nemúgwagwa mukúru uyu kusvikira pagomo gúru iro. Kana máona vánhu vazhínjí pádyo nédzimbá idzo, munozozivá kúti chipatara chíri ípápo.

LESSON TWENTY-ONE

POSSESSIVE INFLECTION OF NOUNS, ADJECTIVES, DEMONSTRATIVES

To express possession in Shona, words have a prefix (which includes a concord) added to them. This prefix is the same in form as the subject concord of the remote past positive (see Lesson 18), i.e., subject concord + **-a-**.

Class 1	wa-	Class 10	dza-
2	va-	11	rwa
3	wa-	12	ka-
4	ya-	13	twa-
5	ra-	14	hwa-
6	a-	15	kwa-
7	cha-	16	pa-
8	zva-	17	kwa-
9	ya-	18	ma-

The prefix indicates the thing possessed and the word to which it is added is the possessor. Notice the order of the words.

INFORMANT: **chigaro chaambúya** the chair of grandmother, grandmother's chair
 vaná vevánuhu the children of the people, the people's children

1. NOUNS OF CLASS 2a OR 2b AS POSSESSOR

Here the possessive prefix is L in tone and the tone of the noun does not change.

chigaro chaamáí mother's chair
durí raambúya grandmother's mortar

2. NOUNS OF CLASS 1a AS POSSESSOR

bángá rábabá father's knife
mombe dzámámbo the chief's cattle
 cf. **mambo**
vanhu váshe the people of the chief

3. NOUNS OF CLASSES 1-18 AND ADJECTIVES AS POSSESSOR

Ask your informant to say the following forms for you and notice in particular the tonal changes.

dzimbá dzevánhu	the houses of the people	LL becomes HL
dzavánuhu		
cf. vanhu	people	
mwaná wémukúru	the child of the big one	LHH stays LHH
wómukúru		
cf. mukúru	the big one	
muswé wéguru (bveni)	the tail of the big one	HH becomes LL
cf. gúru	the big one	
mwaná wáani?	whose child?	LH stays LH

LESSON TWENTY-ONE

The tonal changes are the same as for the adverb inflection of nouns (see Lesson 15). If the noun or adjective basically commences with two initial L tones the possessive prefix is L, otherwise it is H.

Notice that, whereas with 2a and 2b nouns the possessive prefix includes an **-a-**, with other nouns and adjectives there are variant forms with **-e-** and **-o-**. The use of these forms is the same as for the adverbial prefix.

i.e.	-o-	when the prefix of the word contains the vowel u . wómukúró / wémukúró.
	-a-	when the prefix of the word contains the vowel a . dzaváñhu / dzeváñhu.
	-e-	when the prefix of the word contains the vowel i , and with classes 5 and 9 zvémishá zvéhuru zvéguru

The *enumerative* behaves exactly the same way tonally as the adjective when possessively inflected, and the rules of tonal change apply.

mwaná wemúmwe munhu	another person's child	LL becomes HL
cf. mumwe	another	

4. DEMONSTRATIVES AS POSSESSOR

Here the possessive prefix is L in tone and the demonstrative becomes HL.

mwaná weúyu	the child of this one
woúyu	
cf. uyu	this one
zvigaro zvaávo	their chairs
zveávo	
cf. avo	those

ORAL DRILL

A great deal of listening and oral practice is necessary for fluency with the possessive instruction, and this drill will give some 200 forms for practice. The nouns on the left below indicate the thing or person possessed (the "possessee"), i.e., the *first* noun as in:—

chigaro chaamáí	the <i>chair</i> of mother, mother's <i>chair</i>
zvigaro zvaamáí	the <i>chairs</i> of mother, mother's <i>chairs</i>

The nouns on the right indicate the *possessor*, i.e., the *second* noun as in:—

chigaro chaamáí	<i>mother's</i> chair
chigaro chaambúya	<i>grandmother's</i> chair

The possessors are grouped according to the tonal rules applicable (i.e., 2a-2b nouns, 1a nouns, other nouns). Master each group in turn, following this procedure:—

1. Use the first noun on the "possessee" list and vary the possessor, e.g.:

mwaná waamáí
mwaná waambúya, etc.

Ask your informant to say these forms several times while you just listen. Then let him say the ordinary nouns in the possessor list one at a time and you give the correct possessive form for each in turn, all agreeing with **mwaná**, e.g.:

INFORMANT: **amái** YOU **mwaná waamái**
 ambúya **mwaná waambúya** etc.

When you have thoroughly mastered this, proceed to step 2.

2. Now use the second noun on the "possessee" list and follow the same procedure as in 1 above.

Go through the whole list of "possessee" in turn.

3. When you have completed the drill for all the "possessee", you can test yourself by using the opposite procedure, i.e., keeping the possessor constant and varying the "possessee" each time.

E.g.:

INFORMANT: **mwaná** YOU **mwaná waamái**
 vaná **vaná waamái**
 hwahwá **hwahwá hwaamái**

4. When you have mastered the 2a, 2b group of nouns, go through steps 1, 2 and 3 above, but this time with the 1a nouns as possessor. When you have completed this, follow the same procedure with the nouns of the other classes.

5. As a final test, vary the possessor through *all* the groups, with each of the "possessee" in turn.

Remember that at every step you must have your informant say the correct possessive forms for you *several times* before you attempt the drill yourself.

Possessee
 (Thing possessed)

mwaná
vaná
hwahwá
marí
zvinhu
ruókó
bhúku
mazísó
chibahwé
muríwó
dzimbwá
kudyá

Possessor
 2a, 2b nouns
amái
ambúya
VáGaranga

1a nouns
mambo
Nyakuti
ishé
ténzi
sékúru
babá

Nouns of other classes

munhu
n'anga
chembere
madzimái
shámwarí
bénzí
hámá
murúmé

LESSON TWENTY-ONE

VOCABULARY

mukóma	1	older brother of boy	mupíní	3	handle
		older sister of girl	muswé	3	tail
munín'ína	1	younger brother of boy	dare	5	men's meeting place; council
		younger sister of girl			
mubereki	1	parent	démó	5	axe
mwanákomana	1	son	chisó	7	face
mwanásikana	1	daughter	shámwarí	9	friend(s)
mufudzi	1	herd boy, shepherd	hanzvádzi	9	sibling of opposite sex
teté	1a	aunt, father's sister	hwai	9	sheep
tézvára	1a	father-in-law	shúmba	9	lion
aní?	1a	who?	nzara	9	hunger, famine
			tsoka	9	foot, feet

EXERCISES

- | | |
|--|--|
| <p>21A</p> <ol style="list-style-type: none"> 1. hanzvádzi yábabá 2. muswé wéshumba 3. kufará kwéshamwarí 4. ruókó rwémukóma 5. zúvá rokúenda 6. mazái éhuku 7. hwai dzomúfudzi 8. chisó cháamái 9. upfu hwaambúya 10. mbereko dzavádzimái <p>21B</p> <ol style="list-style-type: none"> 1. the child's hand 2. the hyena's eyes 3. strength of a lion 4. inside of a room 5. the children's names 6. year of famine 7. handle of the axe 8. Musa's older brother 9. Musa's sister 10. the shepherd's sheep <p>21C</p> <ol style="list-style-type: none"> 1. whose parents? 2. whose child? 3. whose chair? 4. whose hoes? | <ol style="list-style-type: none"> 11. kumushá kwéhanzvádzi 12. matémó ávanákomana 13. padare páámambo 14. twaná twavábereki 15. mumwoyo mémusíkaná 16. kambwá kátezvara 17. mwanákomana wáMwarí 18. mumbá mábabá 19. zvisó zvémbudzi 20. kufámbá kwómukóma <ol style="list-style-type: none"> 11. mother's letter 12. king of the country 13. between two sheep 14. foot of an elephant 15. little school children (2 ways) 16. water of rivers 17. mealie meal for beer 18. Chipo's younger sister 10. father's daughter 20. the face of another <ol style="list-style-type: none"> 5. whose letter? 6. whose flour? 7. whose arm? 8. whose goats? |
|--|--|

LESSON TWENTY-TWO

POSSESSIVE INFLECTION OF PRONOUNS, INFINITIVES, PARTICIPIALS

Before going on with this lesson turn back to Lesson 14 and revise the pronoun. We have already seen nouns as possessor in a possessive construction. Pronouns can also be used in this way, but for the first and second persons and Class 1 certain changes take place. Notice the following examples which have a "possessee" (possessive prefix) of Class 7.

INFORMANT:

(chinhu)	chángu	first person singular	mine	cf. iní	me
	chédú	first person plural	our	isú	us
	chákó	second person singular	your	iwé	you
	chényú	second person plural	your	imí	you
	cháké	Class 1	his, her	íye	him, her
	chávó / chaívo	Class 2	their	ívo	them
	cháwo / chaíwo	Class 3	its	íwo	
	cháyo / chaíyo	Class 4		íyo	
		etc.			

Complete the rest of the paradigm orally with the help of your informant.

In the first and second persons and Class 1 the pronouns are replaced by the stems:

first person singular	iní	replaced by	-ngu
first person plural	isú	" "	-ídú
second person singular	iwé	" "	-kó
second person plural	imí	" "	-ínyú
Class 1	íye	" "	-ké

Notice that with two of these there is coalescence with the possessive prefix.

cha- + -ídú becomes **chédú**

cha- + -ínyú " **chényú**

From Class 2 onwards the possessive prefix is simply added to the pronoun. The first **i-** may be retained or dropped. Notice particularly that the Class 2 pronoun has a H tone when **i-** is dropped.

ORAL DRILL

Reconstruct the paradigm above orally, using as "possessee" the possessive prefix of Class 1, then Class 9.

e.g.	wángu	yángu
	wédu	yédu
	etc.	

The possessive prefix can also be added to infinitives and participials.

When added to the *infinitive*:

INFORMANT:	démó rékutémá mutí naró	an axe to cut the tree with
	mapadzá ekúchera gombá nawó	hoes to dig the hole with

Notice that the infinitive behaves in the same way tonally as nouns.

LESSON TWENTY-TWO

When added to the *participial*:

INFORMANT: **imbwá dzavásingáde**
kumushá kwavári kuenda
mwaná wavánodá

the dogs that they don't want
the village to which they are going
the child whom they like

The possessive prefix is L in tone.

ORAL DRILL

Given the following pairs of noun and infinitive, supply the correct possessive prefix for the infinitive.

- e.g. **basa: kudziúdzisa** **basa rókudziúdzisa**
- | | |
|-----------------------------|---------------------------------|
| 1. bángá: kuchéká | 6. ngúvá: kudyá |
| 2. basa: kutémá húní | 7. chidziúdzó: kudziúdzá |
| 3. zúvá: kuenda | 8. nzira: kufámbá |
| 4. zúvá: kuúyá | 9. basa: kuita |
| 5. mvúrá: kunwá | 10. ngúvá: kusvika |

VOCABULARY

murungu	1	European	mbavhá	9	thief, thieves
mubayiro	3	reward, wages	mhósva	9	trouble, court case
mudzimú	3	ancestral spirit	tsika	9	habit(s)
mufánánidzo	3	picture, likeness, parable	njéré	9	cleverness, tactics
mutóro	3	burden	mheremhere	9	noise, death wail
dáre	5	bell	nhámó	9	distress, calamity, hardship
izwí	5	voice, word	nyótá	9	thirst
pfihwa	5	cooking stone	nzvimbo	9	place(s)
hómwé	9	purse, pocket	umwé	14	unity
tsvimbó	9	walking stick(s)	mhuká	9	wild animal(s)
ushé	14	kingdom, area of rule			

EXERCISES

- | | | | | |
|-----|-----|-------------------------|-----|--------------------------------|
| 22A | 1. | tsika dzavarungu | 11. | mitoro yedu |
| | 2. | musi wokufa | 12. | mheremhere yavo |
| | 3. | mapfihwa aambuya | 13. | tsvimbo yavo (vasekuru) |
| | 4. | dare rechikoro | 14. | mazwi angu |
| | 5. | mhuka dzesango | 15. | mhosva yako |
| | 6. | homwe yake | 16. | ushe hwake |
| | 7. | nhamo dzedu | 17. | umwe hwavo |
| | 8. | mubayiro wake | 18. | sango rayo |
| | 9. | mudzimu wake | 19. | njere dzenyu |
| | 10. | nzvimbo yenyu | 20. | mvura yokunwa |

- 22B**
1. the wage they receive
 2. the burden they carry
 3. the words they speak
 4. the habits they teach
 5. the school they attend (**kupinda**)
 6. the ancestral spirit they fear
 7. the country in which they live
 8. the people whom they don't like
 9. the bush country to which we went
 10. the troubles they saw
 11. the place where they went
 12. the work they did
 13. the song they didn't sing
 14. the customs they did not follow
 15. the hardship of which they spoke
 16. the Shona which we are learning
 17. the wild animals which we do not see
 18. the book we are reading
 19. the grandfather whom we don't like
 20. where we come from
 21. the unity we feel
 22. the kingdom he rules (holds)

NOTES

LESSON TWENTY-THREE

THE VERB **-ri** IN THE COPULATIVE PRESENT CONTINUOUS NEGATIVE PASSIVE

The equivalent of the English verb "to be" is expressed in a number of different ways in Shona. We deal with one in this lesson.

There is a verb root **-ri** (be) which occurs in the constructions below. Both a positive and negative form occur.

Positive: **SC-ri**

Negative: **ha-SC-si(-ri)**

1. NOUNS AND ADJECTIVES FOLLOWING:

Only first and second person SCs occur in the principal form of this construction.

INFORMANT:

Ndirí múbiki.	I am a cook.
Urí múrefú.	You are tall / a tall person.
Handisi(rí) múbiki.	I am not a cook.
Haási(rí) múrefú.	You are not tall.

The pattern for the participial of this form is as follows:

Positive: **SC-ri**

Negative: **SC-si-ri** (SC is H in tone)

INFORMANT:

kunyange ndirí múbiki . . .	although I am a cook . . .
kunyange ndisirí múbiki . . .	although I am not a cook . . .

2. LOCATIVES OF ALL TYPES FOLLOWING:

When a locative follows **-ri** the SC can be in the third person.

Ndirí pánó.	I am here.
Ári pánó.	He is here.
Haási(rí) pánó.	He is not here.
Árí kwáGúta.	He is at Guta's.
Haási(rí) kwáGúta.	He is not at Guta's.
Mombe dzirí kúdangá.	The cattle are in the cattle kraal.
Áripó.	He is here.
Haápo.	He is not here.

3. To express "to him", "near him", "in him", etc.,

The possessive prefixes "**pa-**", "**kwa-**", "**ma-**" are added to **SC-ri**.

paári	where he is; by him
kwavári	where they are; to them
mamúri	in where you are; in you

PRESENT CONTINUOUS NEGATIVE

Remember that the form of the present continuous positive is **SC-rí + infinitive**.

The corresponding negative is: **ha-SC-si(-rí) + positive infinitive**.

INFORMANT:

Handísi kufámbá	I am not going.	cf. Ndirí kufámbá.
Havási kufámbá.	They are not going.	
Hatísi kuenda.	We are not going.	

THE PASSIVE

The passive is used more frequently in Shona than in English, and the formation is also quite different. Compare the following forms and ask your informant to say them for you. Repeat them after him.

kupá	to give	kupíwá	to be given
kudyá	to eat	kudyíwá	to be eaten
vánoóná	they see	vánoónwá	they are seen
chícharúma	it will bite	chícharúmwá	it will be bitten
ndakáruma	I bit	ndakárumwa	I was bitten

You can see how the passive is indicated by **-w-** or **-iw-** with verb roots which contain no vowel. This occurs immediately after the verb root and before the final suffix, **-a**.

If the verb root has **v** as the final consonant, the **v** is changed to **h** before the **w**.

kuróvá to hit becomes **kuróhwá** to be hit

BUT: kuzívá to know becomes **kuzíwá** to be known

Ask your informant to say these forms for you and repeat them after him.

The agent of a passive verb is expressed by an adverbial form following immediately after the verb.

Ndakárumwa nényoka.

I was bitten by a snake.

Ticháonwa nevánhu.

We will be seen by the people.

ORAL DRILL

First let your informant say each of the following present continuous positive forms followed by the corresponding negatives, while you just listen. Then let him say each positive and you give the corresponding negative.

EXAMPLE:

INFORMANT:	ndirí kunwá	YOU: handísi kunwá
	tirí kudyá	
	zvírí kuíbvá	
	vári kúnamata	
	murí kúnonoka	
	urí kúnetá	
	ndirí kúfunga	
	ári kunyórá	
	vári kusíyá	
	tirí kuzórorá	
	murí kutéérera	
	ndirí kúbva	

LESSON TWENTY-THREE

ORAL DRILL

Follow the usual drill procedure, giving passive forms for each of the following:—

kupá	rákázárira
kuóná	tinotéérera
kurúma	zvákasúngá
kuzívá	vánorapa
dzákaténgésá	havási kupá
yákákánda	kumedza
íchámédza	kunyórá
havási kúripa	ríchasiyá
vári kufádzá	vákauráyá
zvíchátákura	kuzarira

VOCABULARY

muvi	3	body	kuzora	to anoint, smear on liquid
muripo	3	payment of fine, fees	kuridza	to sound, play instrument
musóro	3	head, top, topic,	kugadzira	to fix, to prepare
mafútá	6	oil, fat, grease	kubvisa	to take out, take away, pay
gándá	5	skin, hide	kushaya	to lack, fail to obtain, die (of people)
nyayá	9	matter of conversation, story, history	kushambidza	to wash another
rungano	11	story, tale	kubátidzá	to kindle a fire
pfuti	9	gun	kudzímá	to extinguish fire, erase
vhiri	5	wheel	kudáidzá	to call
ngoró	9	wagon	kupfúrá	to shoot, kick
			kukámá	to milk, comb (hair)

EXERCISES

- 23A
1. Moto mukuru uri kubatidzwa namadzimai, haudzimwe.
 2. Vana vechikoro vakadaiidzwa nomudziidzisi nokuridzwa kwedare.
 3. Gore rakapera ndakapfurwa mugumbo nepfuti.
 4. Mombe dzedu dzinokamwa mangwanani namanheruwo.
 5. Vhiri rengoro rakashayiwa nababa vangu.
 6. Muripo wechikoro wakabviswa namadzibaba edu.
 7. Muviri wangu uchapera asi mweya wangu unogara nokusingapere.
 8. Mwana akashambidzwa nehanzvadzi yake kurukova.
 9. Tinoshamba nemvura ndokuzora ganda redu namafuta.
 10. Musoro wenyaya unoti, "Dyarai Chibahwe Chichena", wakaverengwa nomurimi.

LESSON TWENTY-THREE

- 23B**
1. The dog was bitten on the leg by a long snake.
 2. The bicycle (**bhásikoro**) was fixed by my older brother.
 3. The pot was removed from the fire by mother.
 4. What was written in this book was erased by the student.
 5. His children were not well taken care of by their grandmother.
 6. The names will be called in my presence (I being there).
 7. I am not lighting the fire; I am taking care of the child.
 8. The mother failed to find her child in the bush country.
 9. Don't smear cooking oil on your arms even though your skin is dry.
 10. Grandfather died yesterday.

NOTES

LESSON TWENTY-FOUR

SUBJUNCTIVE

You have already seen how the participial forms of the verb tenses substitute for the principal forms in various constructions. There is another substitute form which occurs in place of the principal forms. This is called the subjunctive. The following are some subjunctive forms which occur in the context, **ndinódá kúti . . .** (I want that . . .). Ask your informant to say them for you.

... kuti	údyé	you eat	úbvé	you leave
	ádyé	he eats	ábvé	he leaves
	úténgé	you buy	úbvúnzé	you ask
	áténgé	he buys	ábvánzé	he asks
	úténgésé	you sell	útárise	you look
	áténgésé	he sells	átárise	he looks

The tone on the SC is H and the tone conjugation is TC III. What other verb form has TC III?

SUBJUNCTIVE NEGATIVE

Work with your informant on the negative of the above forms. They may be elicited by asking for the equivalent of "I want you / him (etc.) not to . . ." Write down the forms and do not forget to mark the tones!

The pattern of the negative is: **SC-sá-R-e**.

The tone conjugation is still TC III.

Repeat the oral drill above but use the negative rather than the positive subjunctive.

ORAL DRILL

Give the subjunctive positive with second person singular subject concord, and after **ndinódá kúti**, for each of the infinitives below.

EXAMPLE:	kuténgá chingwa	ndinódá kúti	uténgé chingwa
	kudáidzá vaná		kugadzira miriwó
	kubika nhanga		kudyá nhanga
	kunyórá tsámba		kuverenga bhúku
	kusuka ndíro		kuimbá rumbó
	kutémá húní		kubátsírá amái
	kubátídzá motó		kupákúrá
	kutsváírá mumbá		kuenda kuchitóro

Now repeat the drill, but giving the subjunctive positive with a Class 1 subject concord.

EXAMPLE:	kuténgá chingwa	ndinódá kúti	áténgé chingwa
----------	------------------------	---------------------	-----------------------

USES OF THE SUBJUNCTIVE

1. The subjunctive occurs after verbs of wishing, wanting, desiring, etc., provided the subject of both verbs is different.

Ndinódá kúti úbvúnzé.	I want you to ask.
of. Ndinódá kúbvunza.	I want to ask.
Vánodá kúti áténgé bánga iro.	They want him to buy that knife.
Árí kukúmbírá kúti tígáré pánó.	She is asking that we sit here.

2. In a series of commands only the first verb is in the imperative, subsequent verbs being in the subjunctive.

Endái kúchítóro múténgé bánga. Go to the store and buy a knife.

Frequently the auxiliary *-go-* is placed between the SC and verb stem of the subsequent command. The ending of the verb is then *-a* and the tone on the verb reverts back to TC I (as is the case after all auxiliary verbs). The tone on the SC remains high.

Mukái múgóenda kuchitóro. Get up and then go to the store.

cf. Mukái múéndé kuchitóro. Get up and go to the store.

The auxiliary *-go-* gives the further meaning "and then", "be able to" or "consequently".

3. To express purpose after the conjunction *kuti* (that).

Ákáenda kuchitóro kuti áténgé bánga. He went to the store to buy a knife.

cf. Ákáenda kuchitóro kundoténgá bánga. He went to the store to buy a knife.

4. The negative subjunctive is used to express polite negative commands. Notice that in these forms the subject concord is L in tone.

Usádyé. (Please) don't eat.

Musábvúnzé. (Please) don't ask.

5. The subjunctive occurs after *kusvikira* and *kudzímára* (until).

Ndichágára kusvikira áúyé. I will stay until he comes.

cf. Ndichágára kusvikira áúya. I will stay until he comes.

6. The prefix *há-* or *ngá-* with the subjunctive has the significance of "let me/us", etc. Notice that all the subjunctive tones become low (TC IX).

Hátidye. Let us eat. Hátibve. Let us leave.

Ngátitenge. Let us buy. Ngátibvunze. Let us ask.

Hátitengese. Let us sell. Hátitarise. Let us look.

(Compare this form with the present tense negative—Lesson 17. Do not confuse the two forms.)

Note: When *kuti* is followed by a statement of fact as after verbs of saying, telling, knowing, etc., it is *not* followed by the subjunctive.

e.g. Ndakáziva kuti ákáenda svondo rakápera.

I knew that he went last week.

Ndinózívá kúti ákaúyá nezúro.

I know that he came yesterday.

VOCABULARY

muvéngí	1	enemy	kugáyá	to grind (by machine)
zhizhá	5	summer, rainy season	kugadzika	to put down (not carelessly)
rongó	5	pot	kumera	to sprout (of seeds)
chigáyó	7	grinding mill	kuregerera	to forgive
shuka	9	sugar	kunyéngétéra	to pray, coax, persuade

LESSON TWENTY-FOUR

nyemba	9	cow peas, beans	kutsáútsá	to lead astray
mbéú	9	seed(s)	kuzádzá	to fill
tii	9	tea	kupamhidza	to repeat, add
putúgadzike	9	tea	kunzi	to be called, said
kukángánwá		to forget	kudiridza	to water
kupómérá		to accuse falsely	kupákúrá	to dish up (food)

EXERCISES

- 24A
1. VaMuzemba vakatuma mwanakomana wavo kuchigayo kuti agaye upfu.
 2. Unoda kuti ndigadzike rongo pamoto here?
 3. Zvakanzí naamai, "Enda uzadze hari nemvura".
 4. Amai vanoda kuti musakanganwe kutenga shuka kuchitoro.
 5. Tinodiridza mbeu kuti dzimere.
 6. Ngatimire kunyengetera kusvikira vapakura kudya.
 7. Kana tichiregererwa ngatiregerereiwo vamwe.
 8. Ndinoziva kuti achatsautswa nomuvengi panzira.
 9. Kumbirai baba kuti vasapamhidze kurova mwana.
 10. Vakapomera muvengi wavo mhosva padare.
- 24B
1. I will wait here until they dish up the food.
 2. I want you to put that water on the fire so that I can make tea.
 3. We don't want you to lead the people astray.
 4. Return with beans and sugar.
 5. I want to be forgiven.
 6. Tell the teacher to repeat the question.
 7. Let us refuse to listen to the words of our enemies!
 8. In the rainy season the seeds sprout.
 9. Father said (it was said by father) that we should forgive and forget what was done.
 10. Let's go to the grinding mill to grind our maize.

NOTES

LESSON TWENTY-FIVE

LOCATIVE INFLECTION OF NOUNS AND ADJECTIVES

LOCATIVE COMPOUNDS

RECENT PAST

LOCATIVE INFLECTION OF NOUNS AND ADJECTIVES

Nouns in Classes 16, 17 and 18 are locative in meaning.

pasí	16	down
panzé	16	outside
kushúre	17	behind
kumberí	17	in front
mukatí	18	inside

The prefixes of Classes 16, 17 and 18 can, in addition, be used with nouns of all classes other than 1a, 2a and 2b.

kumushá wáké	at his home
mbumbá máké	in his house
kuvanhú	to the people
pamushá wáké	at his village

pa-, ku- and **mu-** can also be prefixed to adjectives and infinitives.

kumukúró	to the big one
pavadíki	where the small ones are
pakudyá sádza	at the time for eating sadza
mukuenda kumushá	while going home

Locatives of nouns in Classes 1a, 2a and 2b are indicated by placing **paná, kuná, muná**, before the noun.

Taúrá kuná babá.	Speak to father.
Vaná várí kúgara paná ambúya.	The children are sitting near where grandmother is sitting.

Also: paná aní?	near whom?
muná aní?	in whom?
kuná aní?	to whom?

COMPOUND LOCATIVES

It must be particularly noticed that most of the locative nouns in Classes 16, 17 and 18 must be followed by possessive complements.

pasí pa-	under the . . .	pasí pémutí	under the tree
panzé pa-	outside the . . .	panzé pé mushá	outside the village
paséri pa-	in front of the . . .	paséri pémba	in front of the house
pakatí pa-	in the midst of . . .	pakatí pavánhu	in the midst of the people
kunzé kwa-	outside the . . .	kunzé kwémbe	outside the house
kutsí kwa-	underneath . . .	kutsí kwómutí	underneath the tree
			viz., (by the tap root)

LESSON TWENTY-FIVE

kushúre kwa-	behind the . . .	kushúre kwábabá	behind father
kuséri kwa-	behind the . . .	kuséri kwémba	behind the house
kumberí kwa-	in front of . . .	kumberí kwémba	in front of the house
mukatí ma-	inside the . . .	mukatí mémba	inside the house
mushúre ma-	behind the . . .	mushúre méimbá	behind the house, after the house was built

Both **kwéimbá** and **kwémba** are heard.

Two nouns may have possessive *or* adverbial complements.

kure kwa-	<i>or</i>	kure na-	far from the . . .
padyo pa-	<i>or</i>	padyo na-	near the . . .

ORAL DRILL

Make compound locatives, given the following locatives and nouns.

e.g. **panzé pémushá, panzé pédzimbá, etc.**
pamberí pémushá, pamberí pédzimbá, etc.

LOCATIVES:

- | | |
|-------------------|------------------|
| 1. panzé | 6. kunzé |
| 2. pamberí | 7. kutsí |
| 3. pakatí | 8. mukatí |
| 4. padyo | 9. kuséri |
| 5. kure | |

NOUNS:

- | | |
|------------------|-------------------|
| 1. mushá | 4. dangá |
| 2. dzimbá | 5. vanhu |
| 3. minda | 6. chitóro |

RECENT PAST POSITIVE

Past tenses in Shona are either recent or remote, i.e., having happened today or before today. (See Lesson 18 for actions that took place before today.) Ask your informant to say the following recent past principal forms and repeat them after him. Then write out the pattern of the tense and go through the forms with your informant again, filling in the tones.

PRINCIPAL:

ndadya	I ate	ndabva	I left
ndatenga	I bought	ndabvunza	I asked
ndatengesa	I sold	ndatarisa	I looked at
vadya	they ate	vabva	they left
vatenga	they bought	vabvunza	they asked
vatengesa	they sold	vatarisa	they looked at

PATTERN: TC with first and second persons is: TC . . .
 TC with third person is: TC . . .

RELATIVE:

The relative has **TC III** and, as with all relatives, the **SC** is **L**.

PARTICIPIAL:

The participial of the recent past occurs after **kana** or **kunyange** to indicate present or future action, but only after **zva-** to indicate past action.

kana ndáúya . . . when I have come . . .

zvandáúya . . . when I came . . .

The tone conjugation is TC V for all persons of the subject concord. As in most participials you can expect the subject concord to be H.

zvandádyá when I ate **zvandábva** when I left

zvandáténga when I bought **zvandábvunzá** when I asked

zvamáténgesá when you sold **zvavátarisa** when they looked

Zva- can also have the meaning "since, because".

In the negative no distinction is made between recent and remote time and the forms are the same as for the remote past. Go back to Lesson 18 and revise the past negative forms.

ORAL DRILL

Give the recent past positive of the following infinitives, first with a subject concord of the second person plural and then with Class 1.

EXAMPLE: **kuténgá** **maténga**
átenga

kupá	kushamba
kunwá	kugadzira
kugáyá	kutakura
kunyórá	kukángánwá
kugútá	kuridza
kupákúrá	kupfúrá
kubátídzá	kuseka
kuwa	kusúngá
kuramba	kupómérá
kudzoka	kuenda

Now do the drill again, but this time giving the participial after **zva-**.

EXAMPLE: **kuténgá** **zvamáténga**
zvaáténga

VOCABULARY

kuparadza	to destroy, scatter	búri	5	hole, perforation, aperture
kupesana	to differ (in opinion)	chókudyá	7	food
kupfeka	to dress	chironda	7	sore, wound
kurwádzá	to hurt, cause to be ill	zínó	5	tooth
kusarudza	to choose	mhuri	9	family
kushámísá	to astonish, be wonderful	rwiyo	11	song
		nziyo	9	songs
kusika	to create, spin	rufú	11	death

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kutambudza	to trouble, annoy	rugaré	11	peace
kana ... kana ...	either ... or ...	uzhínjí	14	multitude, great number
pamsóro pa-	about, on top of	usíkú	14	night
pamusáná pa-	on account of	upenyú	14	life
		ushoma	14	shortage

EXERCISES:

- 25A
1. **Zvavapesana vanotadza kutaura zvakanaka.**
 2. **Sarudzai chamunoda, upenyu kana rufu.**
 3. **Mwari akasika mhuka dzesango kuti vanhu vawane nyama yokudya.**
 4. **Zvinoshamisa kwazvo kuti vanhu vane zvizhinji havape vane zvishoma.**
 5. **Kubvira usiku hwapera mazino angu aramba achirwadza.**
 6. **Musatambudze mhuri yake.**
 7. **Vakaipa vari kure naMwari, havana rugare.**
 8. **Akaparadzira mazwi orwiyo rutsva kumativi enyika.**
 9. **Pakudya sadza vana vanotamba zvavo.**
 19. **Zvandatenga hari handina kuona buri mukati mayo.**
- 25B
1. She went (today) to grandmother to ask for food.
 2. On departure I felt much pain in my leg.
 3. My sore was treated at the hospital last week, but it is hurting today.
 4. My grandfather's family dress well and they also eat good food.
Their life is good.
 5. They spent last night at his village.
 6. They are singing songs behind the house.
 7. To whom did he speak about peace?
 8. On account of what did they differ?
 9. Did you see the holes in the cloth which I bought this morning?
 10. When I had dressed, I ate, but I failed to finish the food because I
heard wild animals (just) outside the village.
 11. I was surprised to hear that you live near that mountain (talked about
before).
 12. If they do not kill a wild animal what will we eat?

NOTES

LESSON TWENTY-SIX

COPULATIVE INFLECTION OF NOUNS AND ADJECTIVES

You have already seen one construction expressing the English verb "to be" (see Lesson 23). There are several others. Ask your informant to say the following for you. Listen very carefully to the tones.

murúmé	a man	múrume	it is a man
vakádzi	women	vákadzi	they are women
muti	a tree	múti	it is a tree; it is medicine
mukúru	a big one	múkuru	it is a big one
mumwe	another one	múmwé	he is another one
mumwé	same one	múmwe	he is the same one

Notice how the usual L tone on the prefix of the noun, adjective or enumerative is replaced by a H tone. Can you recognise the tonal change on the rest of the word? It is, of course, the same change as takes place in the adverbial construction (Lesson 15) and in the possessive construction (Lesson 21) as well as with Class 2a nouns (Lesson 9).

L	becomes	H	munhu	múnhú	it is a man
LL	"	HL	chigaro	chígáro	it is a chair
LLL	"	HLL	chipatara	chípátara	it's a hospital
LH	"	LH	chirongó	chírongó	it's a water-pot
H	"	L	mushá	músha	it's a village
HH	"	LL	mukúru	múkuru	he is a big one
HLH	"	LLH	musíkaná	músikaná	she is a girl
HL	"	LL	muMbire	múMbire	he is an Mbire

The patterns above apply to nouns other than those of Classes 1a, 2a, 2b, 5 or 9, to all adjectives and enumeratives, and also to infinitives.

kuténgésá	selling	Kútengesa.	It is the selling.
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There are different rules for the copulative forms of nouns of Classes 1a, 2a, 2b, 5 and 9.

CLASS 1a NOUNS

Ask your informant to give you the forms for "it is . . .", using the list of 1a nouns below. Write down the forms he gives you and pay particular attention to the tones.

babá	father	ténzi	owner
ishé	chief	mambo	chief, king
Nyakuti	So-and-so	aní?	who?

You will, of course, see that **ndí-** is prefixed to the noun. Did you note the same familiar tone changes to the noun? Practise saying the copulative with the 1a nouns listed above as well as with other 1a nouns that you know until you can say them without hesitation.

CLASSES 2a AND 2b NOUNS

Here **nda-** is prefixed to the noun and there is no tonal change. Listen to the following:—

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amái	mother	ndaamái	it is mother
ambúya	grandmother	ndaambúya	it is grandmother
vátenzi	owners	ndavátenzi	it is the owners
vámámbo	chiefs	ndavámámbo	it is the chiefs
váshe	chiefs	ndaváshe	it is the chiefs

NOUNS AND ADJECTIVES OF CLASSES 5 AND 9

With these nouns another copulative prefix is used. Ask your informant for the forms for "it is a . . .".

Noun

"It is a . . ."

bángá	a knife
hámá	a relative
gúrú	a big one
badzá	a hoe
imbwá	a dog/dogs
shoma	a few
sadza	stiff porridge
goré	a year, a cloud

The prefix is *i-*, and the same old tonal changes! Practise the copulatives of the nouns listed above until you are sure of them, then do the following oral drill for all classes.

ORAL DRILL

Following the usual procedure, give the copulative forms of the following nouns. You must not stop to work out any tonal rules before giving the answers.

mambo	nyayá
Nyakuti	mombe
ishé	imbá
tézvára	rutivi
kóndó	rukova
babá	mabhizá
váteté	chiví
vámámbo	chingwa
vátezvara	murungu
vábabá	chitupa
amái	muchero
ambúya	chibahwé
hámá	vatendi
bángá	ruókó
tíi	murumé
dáre	mwa á
nhámó	mafútá
mhósva	muripo
mhuká	rungano
hwai	vakádzi

THE LOCATIVE DEMONSTRATIVE COPULATIVES

To express "here this is", "there that is", etc., **há-** is prefixed to the demonstratives and selectors, the vowel of **há-** coalescing with the initial vowel of the demonstrative or selector.

<i>Class</i>	"this is" "here these are"	"there that is" "those are"	"here/this here is" "these here are"	"there/that there is" "those there are"
1	hóyu	hóyo	hóunó	hóuyé
2	háva	hávo	hávanó	hávoyé
3	hóyu	hóyo	hóunó	hóuyé
4	héyi	héyo	héinó	héiyé
5	héri	héro	hérinó	hériyé
6	háya	háyo	háanó	háayé
7	héchi	hécho	héchinó	héchiyé
8	hézvi	hézvo	hézvinó	hézviyé
9	héyi	héyo	héinó	héiyé
10	hédzi	hédzo	hédzinó	hédziyé
11	hórwu	hórwo	hórwunó	hórwuyé
12	háka	háko	hákanó	hákayé
13	hótwu	hótwo	hótwunó	hótwuyé
14	hóhwu	hóhwo	hóhwunó	hóhwuyé
15	hóku	hóko	hókunó	hókuyé
16	hápa	hápo	hápanó	hápayé
17	hóku	hóko	hókunó	hókuyé
18	hómu	hómo	hómunó	hómuyé

These forms refer to the same positions in space as do the demonstratives and selectors.

Héchi chipó.

Here this is, a gift.

Hóuye murúmé.

There he is, the man we are talking about.

ORAL DRILL

Have your informant give locative demonstrative copulatives for each of the nouns below. Then let him say each noun and you respond with the appropriate form. As there are four locative demonstrative copulatives you will need to do the drill four times.

EXAMPLE: **munhu**

hóyu munhu

hóyo munhu

hóunó múnhu

hóuyé múnhu

vámámbo

chinhu

mití

mhuká

mbavhá

tézyára

shámwarí

shúmba

hwai

kudyá

húkú

zimbwá

ténzi

madzimái

bere

mapfeni

kaná

varúmé

tuvanhu

rukova

LESSON TWENTY-SIX

VOCABULARY

mucheche	1	baby	bázi	5	branch
muroyi	1	sorcerer	dziva	5	pool, pond, lake
muridzi	1	owner	jécha	5	sand
murombó	1	poor person	chikwéreti	7	debt, loan
muchenje	3	white ants	hémbe	9	shirt
mudziyó	3	kitchen utensil	mbada	9	leopard
mugariró	3	way of living, custom	mhépó	9	wind
muténgó	3	price	umambo	14	kingdom, chieftainship
musangano	3	gathering of people	kurodza		to sharpen
bofu	5	blind person	kuvhúhútá		to blow (of wind)
			kunaya		to rain
			Hókoyo!		Beware!

EXERCISES

- 26
1. My father is the owner of the store.
 2. Who is crying? It is a baby who is crying in the house.
 3. He, who is standing outside, is a sorcerer.
 4. It is our custom to wash our hands at meals (at the time of eating).
 5. The people are so poor that (**zvokuti**) they cannot buy shirts.
 6. It is white ants that eat those clothes. It's nothing else.
 7. It is a gathering of farmers who are paying their debts for the maize seed they bought last year.
 8. It's the law of the land!
 9. It's that branch above the pool that I'm looking at.
 10. It's the wind that's blowing, it's not the rain falling (raining).

Give the copulative construction "it is . . .", of the following. Mark the tones, then translate into English.

- | | |
|--------------------|-------------------------|
| 1. mukuru | 9. tenzi |
| 2. vashe | 10. Musa |
| 3. umambo hwaMwari | 11. kuchema kwemwana |
| 4. shoma | 12. kuvhuvhuta kwemhepo |
| 5. nzira nhete | 13. jecha redziva |
| 6. ambuya | 14. chigaro |
| 7. baba | 15. chirongo |
| 8. amai | |

Now give the copulative construction ("here this is, a . . .") for each of the above forms.

Now give the negative copulative constructions ("it is not . . .") for each of the above forms.

LESSON TWENTY-SEVEN

COPULATIVE INFLECTION OF PRONOUNS, DEMONSTRATIVES, POSSESSIVES

COPULATIVE FORM OF PRONOUNS

The copulative prefix occurring with pronouns is **nd-** and the tone of the first syllable of first and second persons pronouns is raised.

INFORMANT:	iní	becomes	ndíní	it is I
	isú	"	ndísú	it is we
	iwé	"	ndíwé	it is you
	imí	"	ndímí	it is you
	íye	"	ndíye	it is he
	ívo	"	ndívo	it is they

Fill out, with your informant's help, the copulative forms for the rest of the pronouns. Listen carefully to his tones and imitate him as exactly as you can.

Here are some more examples involving copulative forms of pronouns.

	Ndíwé unódá mámbo.	It is you who likes the chief.
cf.	Iwé unódá mámbo.	You like the chief.
	Ndícho cháké.	It's his.
cf.	ícho cháké	his (thing)
	Ndídzó dzángu.	It is mine.
cf.	ídzó dzángu	those of mine

To ask "Who am I?", "Who are you?" etc.:

1. In the singular, the copulative is followed by **aní**, but in quick speech the last vowel of the pronoun is often dropped.

Ndínání?	from	Ndíní + aní?	Who am I?
Ndíwání?	"	Ndíwé + aní?	Who are you?
Ndíání?	"	Ndíye + aní?	Who is he?

2. In the plural it is:

Ndísú vanáání?	Who are we? lit. it is we the people who?
Ndíímí vanáání?	Who are you?
Ndíívó vanáání?	Who are they?
Also Ndávánáání?	Who are they?

COPULATIVE FORM OF DEMONSTRATIVES

Ask your informant for the forms. Don't forget to imitate him. Check for likely alternatives.

<i>Demonstrative</i>	<i>"It is . . ."</i>
uyu	
icho	
iyi	
urwo	
ava	

LESSON TWENTY-SEVEN

idzi
iyo
etc.

Notice the usual tonal change. Practise the above forms until you are confident you know them, then do the oral drill below.

ORAL DRILL

Give the copulative forms of the following demonstratives, following the usual drill procedure.

EXAMPLE:	uyu	ndeúyu	
	ichi		ako
	uyo		iri
	avo		izvo
	urwu		uku
	utwo		iro
	ava		apa
	umo		izvi
	uhwu		iyo

COPULATIVE FORM OF POSSESSIVES

	Ndédzashé uyu.		It is those of this chief.
cf.	dzáshe uyu		those of this chief
	Ndézzevánhú védú.		It is those of our people.
cf.	zvevánhú védú		those of our people
	NdéyaGárangá.		It is Garanga's.
cf.	yáGaranga		Garanga's
	Ndéchomúmwe mukúru.		It is the one of another big one.
cf.	chomúmwe		the one of another big one
	Ndówaké.	It is his (child).	BUT Ndirí wáké. I am his.
	Ndéchangú.	It is mine (gift).	BUT Chipó cháMwarí ndihwo upenyú.
			The gift of God is life.

VOCABULARY

muenzi	1	stranger, visitor	kujáirá	to become accustomed to
mupúrisá	1	African policeman	kukángánisa	to confuse, make a mistake
mujoní	1	European policeman	kukúdzá	to honour, respect
nhabvú	9	football game	kukúndá	to win, overcome
rurímí	11	tongue, language	kubvuma	to agree, plead guilty
rwendo	11	journey	kuchembera	to grow old
kuchata		to marry, of a man	kugovera	to divide, distribute, allot
kuedza		to try		
sézva (conj.):		like, as (followed by a clause) lit. like what . . .		

EXERCISES

- 27A
1. Ndiani akajaira mugariro wevanhu ava?
 2. Ndiko kumusha kwatakaenda. (Ndokumusha kwatakaenda.)
 3. Ndiyo hanzvadzi yangu yakachata gore rakapera.
 4. Ndouyu anokanganisa mapurisa achiita mheremhere.
 5. Kuona ndiko kutenda zvavanoita.
 6. Ndicho changu chauri kugovera vamwe.
 7. Ndiani akachembera asingakudzwe nevana?
 8. Ndiko kukunda kwatakaita timu (team) yavarungu yenhavvu.
 9. Ndirwo rurimi rwatiri kuedza kudziidza zvino.
 10. Kutura sezva uri kuita kubvuma kuti rwendo harukurumidze kupera.
- 27B
1. They are mine (goats). Those (goats) are yours.
 2. It is they who are accustomed to walking, not us.
 3. It is to that (previously mentioned) football game that they are going.
 4. It is you who confuses the people.
 5. It is this language which we must learn to speak.
 6. It is this fat one (hwai) that we want to kill.
 7. It is those strangers who agreed to return next week.
 8. It is those grandmothers who have grown old who are respected.
 9. It is these who have won who will be honoured.
 10. It is those who are hurrying out who were married yesterday.
- 27C
1. Who is he who will stand before the king?
 2. Who are they who confuse the people?
 3. Who walks like he does?
 4. Who is used to working at night?
 5. Who am I that I should speak to the stranger?
 6. Who are you? You're like my older brother.
 7. Who are we that we should receive honour of the chief?
 8. Who is trying to start the fire under the tree?

NOTES

LESSON TWENTY-EIGHT

OBJECT CONCORDS

Compare the following pairs of verb forms and ask your informant to say them for you.

Ndinó <u>z</u> ívá múnhu.	I know the man.
Ndinóm <u>u</u> zívá.	I know him.
Ndinó <u>z</u> ívá vánhu.	I know the people.
Ndinó <u>v</u> azívá.	I know them.
Ndinó <u>ch</u> izívá.	I know it.

Notice that the object of a verb can be represented inside the verb by an object concord which agrees with the noun object and which immediately precedes the verb root. There is an object concord for each of the classes.

Class 1.	-mu-	Class 10.	-dzi-
2.	-va-	11.	-ru-
3.	-u-	12.	-ka-
4.	-i-	13.	-tu-
5.	-ri-	14.	-hu-
6.	-a-	15.	-ku-
7.	-chi-	16.	-pa-
8.	-zvi-	17.	-ku-
9.	-i-	18.	-mu-

Now listen carefully to the following forms:—

INFORMANT:

kurwa	to fight	kuírwá	to fight it (hóndó)
kubvunza	to ask	kumúbvúnza	to ask him
kutarisa	to look at	kuchítárisa	to look at it

Notice how the tone conjugation changes. The tone conjugation with the object concord (above) is TC X, and in most tenses with the object concord TC X occurs on the verb root.

TC X	
H	H
HH	HL
HHH	HHL

Some of the tenses taking TC X with the object concord are listed below. Ask your informant for the forms with a Class 1 object concord and write them down with their tones. Don't forget to repeat after him!

LESSON TWENTY-EIGHT

<i>Tense</i>	<i>With Object Concord</i>		<i>Without Object Concord</i>	
	<i>Infinitive</i>	<i>kuímúdá</i> <i>kumúóná</i> <i>kumúbátsírá</i>	<i>kuírwá</i> <i>kumúséka</i> <i>kumútárisa</i>	<i>kudá</i> <i>kuóná</i> <i>kubátsírá</i> <i>kurwa</i> <i>kuseka</i> <i>kutarisa</i>
Pres. Habitual	<i>ndinómudá</i>		<i>ndinódá</i>	
Pres. Participial	<i>ndichímudá</i>		<i>ndichídá</i>	
Future	<i>ndichámudá</i>		<i>ndicháda</i>	
			<i>áchadá</i>	
Remote Past	<i>ndakámudá</i>		<i>ndakáda</i>	
	<i>ákamúdá</i>		<i>ákadá</i>	

ORAL DRILL

Now go through the above exercise orally, changing the object concord in each case so as to refer to **chinhu**, then **hámá** (singular) and then **vanhu**. At first you will probably have to look at the paradigm but repeat the exercise until you are able to give the forms promptly without reference to the paradigm.

A few tenses change to TC V when an object concord is included.

TC V	
L	L
HL	LH
HLH	LHL

LESSON TWENTY-EIGHT

Again, complete the paradigm below for the tenses which change to TC V.

<i>Tense</i>	<i>With Object Concord</i>		<i>Without Object Concord</i>	
Imperative	múde	múti (hóngu)	idá	ití
				
				
Pres. Hab. Neg.			handíde	handírwe
				
				
Pres. Part. Neg.			ndísingáde	.....
				
				
Future Negative			handíchadá	.....
				
				

ORAL DRILL

Go through the above exercises orally with your informant, again changing the object concord in each case so as to refer to **chinhu**, then **hámá** (plural) and then **vanhu**.

Notice particularly the *Recent Past*.

For first and second persons—

ndamúda	ndaírwá	ndadá	ndarwá
ndamúona	ndamúbvúnza	ndaóna	ndabvúnza
ndamúonesa	ndamútárisa	ndaónesa	ndatárisa

For the Classes—TC X

vámudá	váírwá	váda	várwá
vámuóná	vámubvúnza	váona	vábvúnza
vámuónésá	vámutárisa	váonesa	vátárisa

ORAL DRILL

Learn the paradigm as given, then substitute other object concords and repeat the drill until you are able to put any object concord into the recent past form without hesitation.

For emphasis the emphatic pronoun is also often included.

Ndakámuóná íye. I saw *him*. cf. Ndakámuóná. I saw *him*.

VOCABULARY

kupáridzá	to preach	kuúngána	meet together
kupérékédza	to accompany	kuvígá	to bury, hide
kupeta	to fold	kuvígirá	to bring, fetch, obtain for someone
kupótérédza	to go around, surround	kubaya	to stab, pierce
kusona	to sew (a garment)	kubúritsá	to take out, expel, produce
kutángá	to begin	kuchénjédzá	to warn
kutónhórá	to be cold	kugumbura	to trip, scandalise, upset (emotionally)
kutúngámíra	to lead	kudzimba	to be sore, painful
kutyórá	to break	kukwázísá	to greet
ibví	5 knee	kusvora	to blame
shoko	5 word	kutyórá	
munzwá	3 thorn	muzurá	to curtsey

EXERCISES

- 28A
1. Ndakaparidza shoko kuanhu.
 2. Vakaperekedza mwana kuchikoro.
 3. Kana mapeta jira chiuyai nro.
 4. Vavengi vavo vakapoterredza musha vachibaya mumwe nomumwe akaedza kutiza.
 5. Akachenjedza vana kuti vasagumbure vamwe pakutamba nhavvu.
 6. Havade kusona hembe mazuva ano nokuti kwatanga kutonhora zvino.
 7. Vanotyora muzura vachikwazisa vakuru.
 8. Ndivigirei mvura. Ndafa nenyota.
 9. Maziso angu akatosvorwa nejecha kusvikira ndariburitsa.
 10. Akanditungamira munzira ndiki.
- 28B
1. If you accompany them they will arrive soon.
 2. When they folded it (cloth) they didn't fold it well.
 3. They pierced the hearts of the people with the words that they preached.
 4. He didn't warn us that the fire surrounded the village.
 5. When we began to be cold, they led us into the house.
 6. I didn't break it (hoe).
 7. Produce the money for the goat I obtained for you.
 8. Is your knee that was stabbed painful?
 9. When we meet together we begin by greeting the elders.
 10. They buried him under the thorn tree.

LESSON TWENTY-NINE

PAST CONTINUOUS

PAST PERFECT

FUTURE NEGATIVE

You have seen the recent past and the remote past. There are a few more past tenses which involve two words.

PAST CONTINUOUS

This tense is used to express an action that was taking place for some time in the past.

(of today) **ndangá ndichidyá** I was eating . . .

Notice that the pattern of the tense is simply:—

SC-a-nga + Present Participial

(before today) **ndakángá ndichidyá** I was eating . . .

The pattern is:— **SC-a-ka-nga + Present Participial.**

This tense is used to express the copulative in the past as well. Go back to Lessons 26 and 27 and go over the examples given of the copulative with your informant, putting them into the past in each case. For example:—

Múrume. It is a man. **Ákánga ári murumé.** He was a man.

Note that the tone on the noun reverts back to its basic tone. For example:—

Múmwé. He is another . . . **Ákánga ári múmwe.** He was another . . .
(compare with **mumwe** another)

PAST PERFECT

To express an action that took place and was completed in the past we say:—

(of today) **Ndangá ndáúya . . .** I had come . . .

SC-a-nga + Past Participial

(before today) **Ndakángá ndáúya . . .** I had come . . .

FUTURE NEGATIVE

In Lesson 13 you saw how the future is expressed in Shona. Notice how the negative of the future is formed:

Handichadyá. I will not eat. **Handichabvá.** I will not leave.

Haváchaténga. They will not buy. **Haváchábvunzá.** They will not ask.

Handichaténgesa. I will not sell. **Handichátárisa.** I will not look.

The pattern is: **ha-SC-cha-R-a.**

The tone conjugation is: **TC Va**

H	H
HL	LH
HLH	LHL

This tone conjugation is similar to TC V except for the tone on the one-syllable low verb root.

ORAL DRILL

Have your informant say the following future positive forms with their corresponding negatives several times while you listen. Then you respond with the correct negative for each.

EXAMPLE:	ndichápa	handíchapá
	mucháona	áchábvá
	váchaóná babá	ndichábvúma
	tichápfura mhuká	ucháripa
	ucháparidza	ácháripa
	áchapáridzá	váchavérenga bhúku
	váchágádzira muriwó	tichavérenga
	tichábvá	vácharégerera

OBJECT CONCORD

When the object concord is used in the past continuous and past perfect tenses it is placed immediately before the verb root in the participial of the tense.

Ndakánga ndichímupá chipó. I was giving him a gift.

The tone conjugation is TC X.

When the object concord is used in the past perfect the tone conjugation is TC V.

Ndangá ndámúpa. I had given him.

When the object concord is used with the future negative the tone conjugation is also TC V.

ORAL DRILL

Ask your informant to say each of the verbs below, first giving the form without the object concord, immediately followed by the same form including the object concord indicated in brackets. Have him go through the forms several times while you listen, and then you respond with the correct form including the object concord. Tones are not marked on the words below.

FUTURE NEGATIVE

handicha(mu)da	handicha(i)rwa (hondo)
handicha(mu)ona	handicha(mu)seka
handicha(mu)batsira	handicha(mu)tarisa

PAST CONTINUOUS POSITIVE

ndanga ndichi(mu)da	ndanga ndichi(i)rwa
ndanga ndichi(mu)ona	ndanga ndichi(mu)seka
ndanga ndichi(mu)batsira	ndanga ndichi(mu)tarisa

PAST PERFECT POSITIVE

ndanga nda(mu)da	ndanga nda(i)rwa
ndanga nda(mu)ona	ndanga nda(mu)seka
ndanga nda(mu)batsira	ndanga nda(mu)tarisa

Now go through the same exercise again, but changing the object concord to another class. The subject concord can also be changed when you have mastered the drill.

LESSON TWENTY-NINE

Here is another auxiliary that is used in several verb forms. It is the auxiliary **-ngo-**, which gives the additional meaning of only, merely or continuous activity of the main verb.

Tinóngotarira.

We just look.

Takánga tichíngotarira.

We were merely looking.

Handítóngosekí nhási.

I don't want to laugh at all today.

In association with the auxiliary **-to-** in the negative, the meaning is "not at all, not a bit, never".

Handíchatóngobvúma.

I will never agree.

In association with the auxiliary **-cha-** the meaning is "have just, at the time of".

Ndichángósvika . . .

I have just arrived.

zúvá ríchangódóká

at sunset

VOCABULARY

muranda	1	servant
mupérékédzi	1	companion
muromo	3	mouth
mutswi	3	pestle
bénzi	5	fool
bótá	5	thin porridge
dombó	5	rock
durí	5	wooden mortar
chapúpu	7	witness
chipfúvá	7	chest (of person)
banzú	5	sharp wooden peg

hóvé	9	fish
nzevé	9	ear
tsokó	9	monkey
tsuro	9	rabbit
tswana	9	basket
tambo	9	string, rope, line
ruboshwé	11	left hand
rudyí	11	right hand
kudzvúrá		to stamp (grain)
kushándísá		to use, make work
kuvá		to be, become
zvokúti		so that

EXERCISES

- 29A
1. Vakanga vasingatarise kuruboshwe kana kurudyi asi vakatevera muperekedzi wavo vasingataure.
 2. Akanga abayiwa nebanzu muchipfuva chake, kunyange akapiwa mushonga, akafa.
 3. Makanga muchitaura zvakana, asi zvapupu zvinoti mwoyo yenyu yakanga iri kure nazvo.
 4. Kunyange akanga ari benzi pabasa, akanga achigona kubata hove.
 5. Panguva yatadya bota mangwanani tanga tichiona tsuro netsoko dzanga dziri pedyo nemusha wedu.
 6. Pakanga paine varanda vakatakura matombo mazhinji kuti vavake dzimba dzamambo.
 7. Vadzimai vanodzvura chibahwe nemutswi muduri kuti vaite upfu.
 8. Ndivigirei tswana yakanaka kuHarare.
 9. Makanga maisa tambo pamusoro pedombo.
 10. Ngative nenzeve dzokunzwa zvaanotiudza.
- 29B
1. They will not open their ears to hear what he wants to tell them.
 2. His chest pained him so that he could not sleep, until he swallowed some medicine.

LESSON TWENTY-NINE

3. The fish are biting but my line is very short.
4. The fool has said in his heart that there is no God (God is not here), but with his mouth he constantly talks about Him.
5. Many of the witnesses spoke evil about the servant of the king.
6. On the left hand was a wide plain but on the right hand was a big rock.
7. She will not put it (fish) in the basket.
8. Her older sister will not accompany her this time but her companion is my friend.
9. Monkeys and rabbits are wild animals of the forest.
10. She will no longer use the pestle and mortar.

NOTES

LESSON THIRTY

REVISION

Perhaps you have been summarising the important points in each lesson in your summary exercise book, but if you haven't, do so now while revising each lesson carefully. Make sure your tonal chart is up to date as well.

ORAL REVISION

With the help of your informant revise the oral drills of Lessons 21 to 29, especially the drills you have difficulty with, until you are confident that you know them.

WRITTEN REVISION

Prepare a tonal chart for object concords with verb forms by dividing a large sheet of paper (at least 8 in. x 13 in.) along its shortest side into three sections. At the top write the three tone conjugations one finds with the object concord. Then under each tone conjugation list the verb forms which have this tone conjugation when an object concord is included in them. If your paper is large enough, examples of each form may be included.

EXERCISE

30. Hanzvádzi yángu dúku inogara kwáChiwéshe. Ndinódá kúnomúóna/kúenda kuno-múóná kupérá kwesvóndo ríno. Áchafára kundióná nokúti handíná kúendako kubvira paKirisimisi. Hatípédze ngúvá tichítáúra zveánomano así ndichámubátsirá nókudzvúrá chibahwé chokúita upfu nokúsona hémbe dzémwanákómana wáké. Ndanzwá kúti ánga achírwará. Ángá ári múchipatara babá zvaákáendá kunomúóná svondo rakápera saka haáná kumúóná. Ári kúmushá zvinó así haási kubátá bása. Mwaná wáké zvaáúya mangwánani áno kuzondiúdzá kúti íye ánodá kundióná ndakúrumidza kugadzira zvinhu zvokúenda/kuti ndiéndé, así murúme wángu zvaádzoká pangúvá yékudyá sádza átí ndimbomírá kúsvikira kupérá kwesvóndo nokúti vaná védú vánopinda chikóro. Ndakábvúma.

Chengétái húkú dzángu kana ndáendá. Mbada dzírí kúnó mazúvá áno. Ndízvo zvakáuraya húkú dzéshamwarí yángu. Dzimwe dzákadyíwá; dzimwe dzákasiyíwá nadzó. Mwanákómana wáké haáná kúzarira/kupfigá musúo wémba yéhuku. Así mómbe hadzíná kuúráyíwa nokúti dzáivá múdangá. Ndinófunga kuti ítsika yakánáka kuzarira musúo wémba yéhuku zvakanáka usíkú húmwe nehúmwe. Ndaávo vanóchengeta zvinhu zvavánazvó vasingáshayé chínhu muupenyú húno.

LESSON THIRTY-ONE

ASSOCIATIVE COPULATIVE PAST HABITUAL

ASSOCIATIVE COPULATIVE

Ownership in Shona is expressed, in the present tense, by prefixing a subject concord to a **na-** adverbial phrase. Ask your informant to say the following forms and repeat them after him.

Positive:	ndiné mvura	I have the water
	kúna amái	mother is there
	múna amái	mother is inside
	váne bhúku	they have the book
	tiné vaná	we have children

Now ask your informant for the negative of the above forms and write them down with their tones.

Negative:		I don't have the water
		mother isn't there
		mother isn't inside
		they don't have the book
		we don't have any children

In the various other tenses a verb is used (either **-vá** or **-nga**) followed by an adverbial form or a **SC-adverbial form**.

<i>Infinitive</i>	Positive:	kuvá nébhizá	to have a horse
		kuvá námabhúku	to have books
	Negative:	kusavá nébhizá	not to have a horse
		kusavá námabhúku	not to have books
<i>Future</i>	Positive:	ndichává nébhizá	I will have a horse
		váchavá námabhúku	they will have the books
	Negative:	handíchavá nébhizá	I will not have a horse
		haváchavá námabhúku	they won't have the books
<i>Remote Past</i>	Positive:	ndakánga ndíne bhizá	I had a horse
		vákánga vána mabhúku	they had the books
	Negative:	ndakánga ndísíná bhizá	I didn't have a horse
		vákánga vásíná mabhúku	they didn't have books
<i>Recent Past</i>	Positive:	ndangá ndíne bhizá	I had a horse
		vánga váne mabhúku	they had the book
	Negative:	ndangá ndísíná bhizá	I didn't have the horse
		vánga vásíná mabhúku	they didn't have books
<i>Potential</i>	Positive:	ndingáve nébhizá	I may have a horse
		vángavé námabhúku	they may have the books
	Negative:	ndingáve ndísíná bhizá	I may not have a horse
		vángavé vásíná mabhúku	they might not have the books

LESSON THIRTY-ONE

What do you think the relative and participial forms of the above are? Check with your informant.

Now, as an oral drill, give the associative copulative forms with the first person singular SC in the principal for the following nouns in the different tenses:—

	chinhu	imbá	mbúdzí	chigaro
Present	ndine chinhu			
Future				
Recent Past				
Remote Past				

PAST HABITUAL

In addition to the recent and remote past tenses, there is a past tense denoting actions or events which customarily or habitually took place in past time.

Positive: SC-a-i-R-a.

The tone conjugation is TC I, and the SC-a- is L for first and second persons but H for third persons.

Go through the following forms with your informant, repeating them after him until you can say them to his satisfaction.

ndaídyá	I used to eat	maírwá	you used to fight
waíténgá	you used to buy	ndaíbunza	I used to ask
taíténgésá	we used to sell	waítarisa	you used to look at
váidyá	they used to eat	ráirwá	it used to fight
áiténgá	he used to buy	áíbunza	he used to ask
váiténgésá	they used to sell	váitarisa	they used to look at

Now, orally, give the recent past forms with a first person singular SC and then a Class 10 SC for the following infinitives:—

	<i>First Person Singular</i>	<i>Class 10</i>
kuóná	ndaíóná	dzáíóná
kugovera		
kuedza		
kukúmbirá		
kupfúrá		

The negative for the past habitual is formed by placing **ha-** before the SC. The tone conjugation is still TC I but notice the change of tone on the SC and **-i-**. **Ha-** is low in tone (as it is in all forms where it indicates the negative).

INFORMANT:

handáidyá	I didn't used to eat	handáibva	I didn't used to leave
haáidyá	he didn't used to eat	haáibva	he didn't used to leave
handáiténgá	I didn't used to buy	handáíbunza	I didn't used to ask
haáiténgá	he didn't used to buy	haáíbunza	he didn't used to ask
handáiténgésá	I didn't used to sell	handáítarisa	I didn't used to look
haáiténgésá	he didn't used to sell	haáítarisa	he didn't used to look

When the object concord is placed in the past habitual positive or negative forms, the tone conjugation of the verb is TC X for the principal, relative and participial.

INFORMANT:

ndaíridyá	(sadza)	I used to eat it	(sadza)
iní ndaíridyá	(sadza)	I who used to eat it	(sadza)
zvandáiridyá	(sadza)	when I used to eat it	(sadza)

With the help of your informant, practise saying the past habitual positive and negative forms with and without an object concord, using the verbs used in the examples of the past habitual negative above. Other verbs can also be substituted, but do try to get practise with one-, two- and three-syllable, low- and high-tone verbs.

VOCABULARY

háshá	9	anger	kudá	perhaps
tsitsí	9	pity, compassion	zvimwe	perhaps
nyasha	9	mercy, compassion	tokó waro!	serves you right! (blame)
shúngú	9	emotional upset (anger, grief), exhilaration (desire, ambition)	yówé!	expression of regret, pain, commiseration
			máiwéé!	expression of pain or sorrow
tsvina	9	dirt, filth	chókwadí!	truly!
njodzi	9	danger, misfortune	makórókótó!	congratulations!
pfúma	9	wealth	kudzíngá	drive away, chase (animals)
hanyn'a	9	care, concern	kukwírá	to climb, get on (bus)
nungo	9	laziness	kutóngá	to judge, rule
usimbe	9	laziness	kuratidza	to show, indicate
urombó	14	poverty, sympathy	kutsamwa	to become angry
shanje	9	jealousy, envy		

EXERCISES

- 31A
1. Ndine urombo nemi pamusana pomukadzi wenyu akashaya.
 2. Ane hanyn'a nezvake, asi haane hanyn'a nezvavamwe.
 3. Mambo uye anotonga nyika nenyasha kwazvo.
 4. Vadzimai vanodzinga mbudzi nehasha.
 5. Kuda ane shanje pamusana pepfuma yamunayo.
 6. Ndine shungu yokuona vanin'ina vangu vachienda kuchikoro.
 7. Zvine tsvina hazvingaiswe mumba mangu, asi zvakachena zvinoiswa.
 8. Pane njodzi huru padyo nomusha wedu.
 9. Vakomana vane nungo havangakwire mugomo.
 10. Shanje inodya mwoyo.
- 31B
1. Serves you right! You are lazy.
 2. If he has compassion he will give you some of his wealth.
 3. He was very angry when I saw him yesterday.
 4. When they chase the big baboons there is danger of being bitten by them.
 5. Since he was shown the work by the chief, he works hard constantly.
 6. He has no concern for his family.

LESSON THIRTY-ONE

7. If your hands are dirty, go and wash them.
8. My desire is to see the school built near the river.
9. Even though he has pity for the people, he doesn't help them when they are hungry.
10. I am sorry that you were not judged well by the chief.

NOTES

LESSON THIRTY-TWO

QUALIFYING CONSTRUCTIONS POTENTIAL POSITIVE AND NEGATIVE

QUALIFYING CONSTRUCTIONS

You have already seen the following qualifying constructions:

1. Adjectives (Lesson 12).
2. Relative Clauses (Lessons 7, 13, 18, 25).
3. Enumeratives (Lesson 15).
4. Demonstratives (Lesson 17).
5. Selectors (Lesson 19).
6. Possessive (Lessons 21, 22).

Notice particularly the use of a possessive phrase after the noun to be described.

INFORMANT:

mashoko éhasha	angry words	possessive plus descriptive noun
shámwarí yapámwoyo	bosom friend	possessive plus locative noun
vanhu vekáre	ancient people	possessive plus adverb
mvúrá yókunwá	drinking water	possessive plus infinitive

POTENTIAL

In Lesson 24 you studied the subjunctive which can substitute for the principal in various constructions. The potential is another substitute form which occurs in place of principal forms. Here are some potential forms:—

INFORMANT:

L	ndingádyé	I may eat	H	ndingábve	I may leave
LL	ndingátenge	I may buy	HL	ndingábvúnze	I may ask
LLL	ndingátengese	I may sell	HLL	ndingátárise	I may look

The pattern: **SC-ngá-R-e.**

Tone conjugation: **TC VI.** What other tenses have this tone conjugation?

The classes have a different tone conjugation.

H	chingádyé	it may eat	H	chingáwé	it may fall
HH	chingaúyé	it may come	HL	chingáénde	it may go
HHH	chingabátsiré	it may help	HLL	chingátámbudze	it may annoy/ trouble

This is TC VIII. You will recall that the future and the remote past positive also have **TC VI** for the first and second persons and **TC VIII** for the classes.

The *relative* of the potential has **TC VI** for the first and second persons and the classes. The subject concord, as in all relatives, is **L** in tone, and **-nga-** is **H** in tone.

ndingádyé I who may eat

Complete examples of the tone conjugation of the potential relative positive with the help of your informant.

LESSON THIRTY-TWO

The *participial* of the potential has TC Va on the verb root. You will recall that the remote past participial has this same tone conjugation (see Lesson 18). Like most participials the tone on the subject concord is H. The tone on **-nga-** is L.

(kana) ndíngadyé if I may eat

POTENTIAL NEGATIVE

INFORMANT:

handíngadyé	I may not eat	handíngabvé	I may not leave
havángadyé	they may not eat	haángabvé	he may not leave
handíngaténgé	I may not buy	handíngábvunzé	I may not ask
havángaténgé	they may not buy	havángábvunzé	they may not ask
handíngaténgesé	I may not sell	handíngátaríse	I may not look
havángaténgesé	they may not sell	havángátaríse	they may not look

Do you recognise the tone conjugation?

The *relative* of the potential negative also has TC Va. Notice its pattern and the tones on the SC.

ndísíngadyé I who may not eat
vásíngadyé they who may not eat

Complete examples of the tone conjugation of this tense with the help of your informant, then practise them until you can say them without hesitation.

Notice the tones of the *participial*.

(kana) ndísíngadyé	if I may not eat	(kana) ndísíngabvé	if I may not leave
vásíngadyé	if they may not eat	vásíngabvé	if they may not leave
ndísíngaténgé	if I may not buy	ndísíngábvunzé	ask
vásíngaténgé	if they may not buy	vásíngábvunzé	ask
ndísíngaténgesé	if I may not sell	ndísíngátaríse	look
vásíngaténgesé	if they may not sell	vásíngátaríse	look

Like most participial forms (except the present participial) the tone on the SC is *high*.

By this time you will have noticed that the tone conjugations for the future, remote past and potential forms are identical.

ORAL DRILL

Following the usual drill procedure, give the potential principal positive, with a subject concord of the first person plural and then Class 2, for each of the following infinitives:—

EXAMPLE:	kuténgá	tingáténgé	
		vángaténgé	
	kupá	kudzvúrá	
	kuóná	kukwázísá	
	kubátsírá	kuvígíra	

kurwa	kugovera
kuseka	kuedza
kutarisa	kugáyá
kukwirá	kubvisa
kuratidza	kukúmbirá

Do you remember the meaning of each of these verb roots?

USES OF THE POTENTIAL

1. To express actions that may, can, would or should be done. Either actual or hypothetical ability is indicated.

Varúmé vágaváké chikóro.	The men can help build the school.
Mutí úngábéreke muchero.	The tree can bear fruit.
Vanhu vágáénde kuchéchi neSvóndo.	People can go to church on Sunday.

2. To express permission or a mild, polite command.

Ungándibátsiré.	You may help me.
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The auxiliary **-mbo-** is a commonly used auxiliary. Remember that the tones on the verb stem which immediately follows an auxiliary revert back to the basic tones, i.e., TC I.

- (1) In the positive, **-mbo-** conveys the meaning "first", "previously" or "before".

Ndambóenda kumunda.	I went to the field first.
Ndakámbomúóná.	I saw him previously.

- (2) In the negative, **-mbo-** conveys the meaning "not at all", "never before".

Handíná kúmbomúóná.	I have never seen him before.
Haáná kúmbóendako.	He never went there.

- (3) In the imperative, **-mbo-** is prefixed by **chi-** or sometimes **i-**.

Chímboúyá kúnó.	First come here
	or Come here for the time being.

VOCABULARY

kudada	to be proud	mudzi	3	root
kudira	to pour in or on	mugóti	3	stirring stick
kuchena	to become white, clean	munwe	3	finger
kugumhina	to limp	munyú	3	salt
kukúvádzá	to injure, hurt, wound, pain	guyo	5	grinding stone (for grain)
kukotsira	to sleep, be sleepy	ivhú	5	soil
kukuya	to grind (on stone)	ruva	5	flower
kuveza	to carve	chigunwe	7	toe (not big toe)
kudzivisa	to hinder, prevent, forbid	nzungú	9	peanut
kuvává	to be bitter, itch	sipo	9	soap
kumhanyá	to run, hurry	garé garé		soon, presently, after a while
kuchenesa	to clean	pachena		openly

LESSON THIRTY-TWO

EXERCISES

- 32A
1. Ndiudze pachena kuti madziviswa nei kusvika nenguva yakatemwa?
 2. Mushonga unovava haumedzwe nevanhu vazhinji.
 3. Angamhanye zvake nokukurumidza asi haambokunda mukomana uyo amirewo padivi iro rokumhanya.
 4. Uyo ari kugumbhina akatarisa mukadzi ari kukuya mhunga paguyo.
 5. Ndakanga ndisina kumbokuvadza minwe yangu kusvikira panda-kaedza kuveza mugoti nebanga rakagomara.
 6. Munyu haumboiswa musadza asi unoiswa munzungu.
 7. Takachenesa mumba zvakanaka nesipo nemvura ndokuisa maruva akanaka patafura (table) yakanga iri pedyo newindo.
 8. Chimbouya nevhu rakanaka kuti tidyare maruva pedyo nemba.
 9. Gare gare vana vakabatwa nehope ndokurara zvavo.
 10. Taura pachena pamusoro pezvavakaita.
- 32B
1. He who is proud will never help the poor.
 2. You may first pour the water into the relish pot and then put in salt.
 3. Because the women were grinding millet on the grinding stones, they did not hear me come.
 4. If your head is throbbing, you can put some sugar in that bitter medicine and then swallow it.
 5. Because he was lazy he refused to help the lame man who was carrying peanuts on his back.
 6. Perhaps the child can sleep on the ground where it is clean.
 7. He told me plainly that it was his finger, not his toe, that was injured when he ran and stumbled on a rock.
 8. You can grow lovely flowers if you have good soil in which to plant them.
 9. The house can be cleaned with soap and a lot of clean, hot water.
 10. You may put the stick for stirring sadza that was carved by father on the table because mother may want to use it soon.

NOTES

LESSON THIRTY-THREE

EMPHATIC DEMONSTRATIVES

VERBAL EXTENSIONS: CAUSATIVE AND INTENSIVE, REFLEXIVE

AUXILIARIES -cha-, -chi-

EMPHATIC DEMONSTRATIVES

Can you discover how these demonstratives are formed?

INFORMANT:

	this very same these very same	that very same those very same	this same these same	that same those same
1.	íyeyu	íyeyo	wakáreyú	wakáreyó
2.	ívava	ívavo	vakárevá	vakárevó
3.	íwoyu	íwoyo	wakárewú	wakárewó
4.	íyoyi	íyoyo	yakáreyí	yakáreyó
5.	írori	íroro	rakárerí	rakáreró
6.	íwaya	íwayo	akáreyá	akáreyó
7.	íchochi	íchocho	chakárechí	chakárechó
8.	ízvozvi	ízvozvo	zvakárezví	zvakárezvó
9.	íyoyi	íyoyo	yakáreyí	yakáreyó
10.	ídodzi	ídodzo	dzakáredzí	dzakáredzó
11.	írworwu	írworwo	rwakárerwú	rwakárerwó
12.	íkaka	íkako	kakáreká	kakárekó
13.	ítwotwu	ítwotwo	twakáretwú	twakáretwó
14.	íhwohwu	íhwohwo	hwakárehwú	hwakárehwó
15.	íkoku	íkoko	kwakárekú	kwakárekó
16.	ípapa	ípapo	pakárepá	pakárepó
17.	íkoku	íkoko	kwakárekú	kwakárekó
18.	ímomu	ímomo	makáremú	makáremó

These demonstratives can be copulatively inflected like the other demonstratives.

Ndíyeyó wandákaóna nezúro.

It is he (that is the very same one) whom
I saw yesterday.

The emphatic demonstratives may stand alone without the noun to which they refer.

Ndakátenga chigaro íchocho.

I bought that very chair.

Ndakátenga íchocho.

I bought that very one.

ORAL DRILL

Have your informant read the following questions to you. You must answer by using the appropriate demonstrative from column 1 or 2 of the paradigm above.

EXAMPLE: Wakáona mwaná úpi? Answer: Ndakáona mwaná íyeyu, handíná kuóná íyeyo.

LESSON THIRTY-THREE

Wakáona imbá ípi?
 Wakáona chigaro chípi?
 Wakáona badzá rípi?
 Wakáona mufánánídzo úpi?
 Wakáona húkú dzípi?
 Wakáona uswá húpi?

Go over the above questions again and give suitable answers using the demonstratives from columns 3 and 4 of the paradigm.

EXAMPLE: Wakáona mwaná úpi? Answer: Ndakáona mwaná wakáreyú, handíná kuóná wakáreyó.

For additional practice, your informant can choose more nouns from the vocabulary.

CAUSATIVE VERBAL EXTENSION: -is-, -es-, -dz-, or -ts-.

The causative suffixes are added to the verb root immediately before the final suffix. There are several meanings associated with causative forms and you should investigate the meanings of the examples below with the help of your informant. As the name implies, a common meaning is that of "cause to".

When the penultimate vowel of the verb is -i- or -a- or -u-, -is- is added. When the penultimate vowel of the verb is -e- or -o-, -es- is suffixed. One syllable verbs also suffix -is-.

kufámbá	becomes	kufámbísá	make walk, lead
kuímbá	becomes	kuímbísá	make sing, lead in singing
kukúrá	becomes	kukúrisá	make grow
kuenda	becomes	kuendesa	to make go
kudzoka	becomes	kudzokesa	to return (transitive)

Notice that a high verb root remains high and a low root low, and that the extensions take on the tone of the verb root.

Some verbs change the final consonant to -dz- or -ts- in the causative.

kufará	becomes	kufádzá	to please
kupórá	becomes	kupórésá or kupódzá	to cool (transitive)
kumuka	becomes	kumutsa	to waken (transitive)

INTENSIVE VERBAL EXTENSION

To express intensity of action of the verb, -is- or -es- is suffixed to the verb root and this is differentiated from the causative by context.

Ánofemereka achífámbá netsóka. He breathes rapidly while walking.
 Táurísá, handínzwe. Speak up, I can't hear.

To express greater intensity, -isis- or -eses- is suffixed to the verb root.

Vánonzwísísá. They understand.
 Vári kubátísísá. They are holding tightly.

The passive extension may be added to the causative or intensive extension.

Mombe dzósé dzákaténgéswá nábabá All the cattle were sold by my
 wángú. father.
 Mashoko ósé ákanzwísíswá. All the words were understood.

To express "still" or "yet", the auxiliary **-cha-** is used.

Váchadyá heré?	Are they still eating? Will they eat?
Nyama iyi íchanáka heré?	Is this meat still good?
Nyama iyi haíchanáká.	This meat is no longer good.

But **-cha-** cannot be used with **-ri** or the associative copulative **na-**. With these forms **-chi-** is used to give the same meaning.

Mushá úchirí kúre.	The village is still far away.
Handíchisína musóró.	I no longer have a headache.
Hapáchisína chinhu.	There is no longer anything there.
Váchirí kudýa heré?	Are they still eating?

REFLEXIVE

To express an action that the subject does to or for himself, the reflexive **-zvi-** is placed immediately before the verb stem.

kuzvidá	to love oneself	cf. kudá (to love)
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Notice also:

Ákázvichéká ruókó.	He cut his arm (lit. He cut himself the arm).
Ákázvityórá gúmbo.	He broke his leg.

Further examples:

Vánozvíkudzá.	They are proud (i.e., honour themselves).
Ákazvîrwadzisá.	He hurt himself.
Tinózvichéngéta.	We take care of ourselves.

VOCABULARY

kubvumidza	to allow	mukúwásha	1 son-in-law
kuchatiswa	to have a marriage	muchato	3 wedding
	solemnised or registered	mugwagwa	3 road
kudedera	to shiver, tremble	mutámbo	3 feast, dance
kuzvidza	to despise, condemn	mutoo	3 manner, method
kuenzana	to become equal (size)	dútú	5 gale, strong wind
kufúridzá	to blow (with mouth)	gumbéze	5 blanket
kumánikídza	to compel, force	shave	5 possessing spirit
kuúngánidza	to gather together	marara	6 rubbish
kufúká	to cover (with blanket)	chivánze	7 yard, cleared area
mufúndisi	1 minister of religion		around house
		zviyó	8 grain, millet

EXERCISES

- 33A
1. Takafamba pamugwagwa iwoyo tichienda kucheche kumuchato kwakachatiswa munin'ina wangu nomufundisi mukuru.
 2. Ndinoda kugara padombo irori ndichifurwa nemhepo.
 3. Vanomwaya zviyo nomutoo upi? Vachiri kuzvimwaya nomutoo wakare.
 4. Mukuwasha akafarisisa pamuchato pakanga pakangana vanhu vazhinji kwazvo.

LESSON THIRTY-THREE

5. **Shave rakamubata ndokumudederesesa.**
6. **Hatina kuzvidza zvaakataura asi takafungisisa pamusoro pemashoko ake.**
7. **Dutu guru rakavhuvhuta ndosaka marara akareyo akanga ari mugomba akaparadzirwa pachivanze.**
8. **Dzima mwenje iwoyo.**
9. **Vana ivavo vakamiswa ndokubvunzisiswa nomudziidzisi.**
10. **Zvatisina kubvumidzwa kupinda mudare irori, ngatimire pasi pomuti iwoyu padyo nemba, tichanzwa zvinotaurwa navakuru nokuti vano-
taurisa.**

- 33B
1. Those same girls who sang and swept the yard and put the rubbish into the pit, are still singing.
 2. The son-in-law was honoured by his father-in-law at the feast.
 3. The poles are not the same (size). Make them the same (size).
 4. He can extinguish the light with one blow if he blows hard.
 5. In what way does he always make the people tremble? (Use **mutoo**.)
 6. We are still allowed to see our mother in the hospital for a short time only because she is extremely ill.
 7. The spirit was still troubling the girl when we saw her lying on the mat.
 8. The gale is still blowing intensely.
 9. If there is nothing that prevents us we will gather the men together at the school and repair the road tomorrow.
 10. Long ago we used to be forced to repair the roads, but now we are given wages.

ORAL DRILL

With the help of your informant make simple sentences using the following verbs with the reflexive **-zvi-**. You will notice that some are idiomatic in meaning.

1. **kurwádzá**
2. **kupfekedza**
3. **kusúngá**
4. **kukúdzá**
5. **kuúráyá**
6. **kubátsirá**
7. **kutyórá**
8. **kubátá**

LESSON THIRTY-FOUR

QUANTITATIVE CARDINAL AND ORDINAL NUMBERS APPLIED EXTENSION REVERSIVE EXTENSION

QUANTITATIVE

The quantitative is another noun-qualifying word which may be used with the noun it qualifies, or it may stand alone without the noun to which it refers. It consists of a concord prefix and a stem. There are only *two* quantitative stems:

-ósé / -ésé	all, the whole, both
-óga / -éga	alone, only

Note that the first vowel of the stem can be either -ó- or -é-. Notice the similarities with and differences from the past tense SC.

INFORMANT:

	-óga (alone, only)	-ósé (all, both, the whole)
first person singular	ndóga / ndéga	ndósé / ndésé
first person plural	tóga / téga	tósé / tése
second person singular	wóga / wéga	wósé / wésé
second person plural	móga / méga	mósé / mésé
Class 1	wóga / óga / wéga / éga	wósé / ósé / wésé / ésé
2	vóga / véga	vósé / vésé
3	wóga / wéga	wósé / wésé
4	yóga / yéga	yósé / yésé
5	róga / réga	rósé / résé
6	óga / éga	ósé / ésé
7	chóga / chéga	chósé / chésé
8	zvóga / zvéga	zvósé / zvésé
9	yóga / yéga	yósé / yésé
10	dzóga / dzéga	dzósé / dzésé
11	rwóga / rwéga	rwósé / rwésé
12	.....	.....
13	.....	.....
14	.....	.....
15	.....	.....
16	.....	.....
17	.....	.....
18	.....	.....

With the help of your informant fill in the quantitatives for classes 12 to 18.

LESSON THIRTY-FOUR

EXAMPLES:

Vanhu vósé vakafará pamuchato wémwana wámambo.

All the people were happy at the wedding of the chief's child.

Zvigaro zvédú zvósé zvákabíwá némbavhá gore rino.

All our chairs were stolen by thieves this year.

When placed before the quantitative, the locatives **pa-**, **ku-** and **mu-** become **paná**, **kuná** and **muná** respectively.

Ákaripá kuná vósé. He gave it to all of them.

The quantitives are often repeated for emphasis.

kwósé kwóse everywhere

pósé póse everywhere, nearer by

mósé móse in everything

ORAL DRILL

Give the quantitives, first with the stem **-ga** and then with the stem **-sé**, which agree with the forms below. Remember to have your informant first go through the forms several times while you listen.

EXAMPLE:	vanhu	vanhu vósé vanhu vóga	
	magumbéze		migwagwa
	zviyó		nzungú
	maruva		mapfeni
	vakádzi		twaná
	majoní		mishá
	mhuká		zvinhu
	vábabá		midzímú
	zvisó		zwapúpu
	isú		imí

CARDINAL NUMBERS

Ask your informant to teach you to count on your hands as the Shona do, using the following numbers.

1	poshí	6	tánhatú
2	pirí	7	chínomwé
3	tatú	8	rúseré
4	china	9	pfumbamwe
5	shánu	10	gúmí

ORDINAL NUMBERS

To express "first", "second", etc., a possessive phrase which qualifies the noun is used.

INFORMANT: first boy	mukómaná wékutángá; mukómaná wechíposhí
second tree	mutí wechípirí
third pole	bango rechítatú
fourth brick	chidhína chechina
fifth shirt	hémbe yéchishánu
sixth language	rurímí rwéchítánhatú
seventh night	usíkú hwechínomwé
eighth day	zúvá réruséré
ninth child	mwaná wechípfumbamwe
tenth week	svondo régumi

To express "firstly", "secondly", etc., **ka-** is prefixed to the ordinal number.

kechíposhí	firstly, for the first time
kechípirí	secondly, for the second time
keruséré	for the eighth time
kégumi	for the tenth time

Memorize the days of the week:

Svondo (Sondo)	Sunday
Chiposhí (Muvhuro)	Monday
Chipirí	Tuesday
Chítátú	Wednesday
China	Thursday
Chishánu	Friday
Mugovéra (Chítánhatú)	Saturday

APPLIED EXTENSION

The *applied* verbal extension indicates an action performed for, on behalf of, into, towards, against. It is formed by adding **-ir-** or **-er-** to the verb root. When the penultimate vowel of stem is **e** or **o**, **-er-** is used. When the penultimate vowel of stem is **i**, **a** or **u**, **-ir-** is used.

kubika	to cook	kubikira	to cook for
kuenda	to go	kuendera	to go for

To express direction towards:

Áwá.	He fell.	cf. Áwíra pasí.	He fell down.
Áwá múmutí.	He fell from a tree.		
Áwíra kumutí.	He fell onto a tree.		

This form is used when followed by a locative or name of place.

Vákádzókera kúnó.	They returned here.
Vákádzókera kuHaráre.	They returned to Salisbury.
cf. Vákádzóka kuHaráre.	They returned from Salisbury.

Verbs with the applied extension sometimes have two objects. The object of the applied extension (indirect object) must follow the verb immediately.

Ndakátengera babá imbwá.	I bought a dog for father.
Ndakámuténgérá imbwá.	I bought him a dog.

LESSON THIRTY-FOUR

When there are two objects, one of which is an OC and the other a pronoun, the indirect object is the pronoun and follows the verb, while the direct object is the OC.

Ndakáitengérá íye.

I bought it for him.

The applied extension can be combined with other extensions.

Mukádzí uyo áfirwa némwaná wáké. That woman's child died.

Tichátengeserwa naaní?

Who will sell to us? (lit. We shall be sold to by whom?)

When **-íi** is suffixed to the applied form it has the meaning "for what purpose" or "why".

Waénderei?

Why did you go?

Warégerei kúenda?

Why didn't you go?

A similar verbal extension, called the *perfective* extension, with the forms **-irir-** and **-erer-**, indicates an action carried through to completion.

kupindirira to pass right through

cf. **kupinda** to pass

kubúdirira to come out well, succeed

cf. **kubúdá** to come out

kuchékérera to cut up small

cf. **kuchéka** to cut

kusekerera to laugh on and on

cf. **kuseka** to laugh

The reversive verbal extension "undoes" the action of the verb in its basic stem.

The short form **-ur-** is not very common but is seen in such words as:—

kudzivura to uncork

cf. **kudziva** to cork, stop up

kupindura to turn around

kupinda to enter

The longer forms are determined by the final vowel of the verb stem. If the final vowel is **a** the form is **-anur-** e.g. **-namanura** unstick

e the form is **-enur-** e.g. **-petenura** unfold

i the form is **-inur-** e.g. **-kíyínúra** unlock

o the form is **-onor-** e.g. **-rongonora** mess up

u the form is **-unur-** e.g. **-rudunura** undo

Mwaná ákápetenura machirá ósé andákápetá. The child unfolded all the clothes I had folded.

Kíyínúra imbá kúti típindé.

Unlock the house so we can go in.

Ákáróngedza zvigaro así vákazviróngónora.

He arranged the chairs but they put them in disorder.

VOCABULARY

kubvárúra to tear

mutúpó 3 totem, clan name

kubvundura to stir

mutsipa 3 neck

kudáriká to transgress,
go across

mubátó 3 handle

kukásá to stop raining

chibátó 7 deposit, handle

kuvhímá to hunt

bako 5 cave

kuhwándá to hide

bárika 5 polygamy, polygamous situation

kuyeuka to remember

dambudziko 5 trouble, distress

katsáúká to go astray

vhudzi 5 hair

kusímúdza to lift, raise

chando 7 snow, frost, cold weather

chidhína 7 brick

chigamba 7 patch

EXERCISE

- 34A
1. **Zvataivhima mhuka takatsaukira musango ndokuwira mudambudziko guru nokuti takasangana neshumba.**
 2. **Kana mvura yakasa shiri dzinotanga kurira.**
 3. **Akabvarura-bvarura jira achiita zvigamba zvokusona mbatya dzevana.**
 4. **Ani naani anodarika mitemo yenyika anongobatwa nemapurisa kunyange achiedza kuhwanda.**
 5. **Ndinoyeuka kuti vakatipa chibato chemari pavakatenga zvidhina, saka kana vauya nemari yose vangatore zvidhina zvavo.**
 6. **Handizive mutupo wake, asi mutupo wangu unonzi Nzou.**
 7. **Akazvikuvadzirei mutsipa wake nokupinza musoro mubako?**
 8. **Vakadzi vebarika vanowana matambudziko mazhinji.**
 9. **Tezvara havana kuregerera mukuwasha wavo kunyange akazvidukupisa achikumbira kuregererwa.**
 10. **Tinoregererei kubvundura mvura iri mudziva?**
- 34B
1. As we remain hidden in the cave they will not find us.
 2. If you lift the basket, I will sweep under it.
 3. If we all forgive others, we too will be forgiven.
 4. They were hunting dassies (mbira) in the caves of the mountain when he broke his leg.
 5. Only she has white hair. All the rest have black hair.
 6. Why (how) did they transgress the law which they learned when they were still young?
 7. A Shona person is not allowed to eat meat of the animal with the name of his totem.
 8. We were reminded by grandmother not to tear our new clothes when playing because mother would have to patch them.
 9. When the sheep go astray during the cold weather the herd boy looks for them.
 10. When it stops raining they may start to make the bricks for us near the river.
- 34C
1. Tuesday; last Tuesday; on Tuesday; the second day; for the second time.
 2. Friday; last Friday; on Friday; the fifth day; for the fifth time.
 3. Wednesday; last Wednesday; next Wednesday; the third day; thrice.
 4. Monday; next Monday; on Monday; the first day; firstly.
 5. Thursday; last Thursday; next Thursday; the fourth day; fourthly.
 6. Saturday; on Saturday; for the sixth time; the sixth day.
 7. Sunday; for the seventh time; how many times?; on the seventh day.

LESSON THIRTY-FIVE

CONDITIONAL CONSTRUCTIONS RECIPROCAL EXTENSION

A condition may be either real and be able to be fulfilled, or hypothetical and unreal and not able to be fulfilled.

Real and possible conditions are expressed by the conditional participial with or without **kana**.

INFORMANT:

(Kana) Ukapédzá ungáénde kumushá.

If you finish you may go home.

Compare with:

Kana wápédza ungáénde kumushá.

If you have finished you may go home.

The negative is:

Ukasapédzá unófánirá kusará múmunda.

If you do not finish you must stay in the field.

Unreal or hypothetical conditions which cannot be fulfilled are introduced by **dái** followed by a participial.

Dái ndírí mupfúmí!

Oh that I were rich!

Dái árí pánó!

Oh that he were here!

The *consequence* which follows is expressed by the potential.

Dái árí pánó ndingáfare.

If he were here I would be happy.

Or by the compound potential:

Dái árí pánó ndingádái ndichífará.

If he were here I would be happy.

The negative of the last two examples would be respectively:

Dái ásirípó handingáfare.

If he were not there I would not be happy.

Dái ásirípó ndingádái ndisingáfare.

If he were not there I would not be happy.

The past tense is:

Dái ákangá ásirípó ndingádái ndisiná kufará.

If he had not been there I would not have been happy.

Dái ánga ásirípó handáifára.

If he had not been there I would not have been happy.

The present and future:

Dái ndichízíva nzíra, ndingáénde.

If I knew the way, I would go.

Dái ndichízíva nzíra, ndingádái ndichiéndá.

If I knew the way, I would go.

Dái mukaúya ndingádái ndichífará.

If you came I would be happy.

To express a reciprocal action giving the meaning of "one another", "each other", the extension **-an-** is added to the verb root before the final suffix.

kudáná to love one another

cf. kudá to love

kunzwáná to understand each other

cf. kunzwá to hear

This suffix is also used to indicate association of two subjects giving the meaning "together".

kuúngána	to assemble together	cf. kuúngá	to collect
kusangana	to meet together		

Where one of the parties of the associative action follows the verb, it is preceded by **na-**, and follows the usual rules of tonal change.

Takásángána naJójo munzira.	We met Jojo on the path (way).
Takásángana nayé múnzira.	We met him on the path (way).

VOCABULARY

kutsváírá	to sweep	murámú	1	brother/sister-in-law
kududzira	to explain, reveal	mutero	3	tax
kufushira	to cover with soil	mutsváíro	3	broom
kuwa	to fall, befall	kupóra		to heal (of a wound), cool
kutsvaga	to look for	kupóná		to recover, give birth
kutendera	to agree, believe, allow	kuranga		to punish, rectify
kutera	to pay taxes	kusakura		to weed, cultivate
kutsvá	to be burnt			
kutsínzinyá	to close or lower eyes			
kutúká	to curse, scold			
kurévá	to speak, mean			

EXERCISES

- 35A
1. Dai maivapo, mwana wangu angadai akapora.
 2. Ukapedza kutsvaira pachivanze nomutsvairo uyu, ungaende kurukova kundoshamba.
 3. Dai mombe dzavanofudza dzanga dzapinda mumunda dzikadya zviyo, vadzimai vangadai vatuka vafudzi.
 4. Dai takatenderana tose kutera mitero sezva akareva, tingadai tisina kurangwa nemutongi.
 5. Dai akandidudzira zvokuita, ndingadai ndakanzwisisa.
 6. Kana muchishamba kumeso, tsinzinyai kuti sipo irege kurwadza meso.
 7. Vakuwasha ndivo vane basa rokufushira guva.
 8. Dai akawirwa nenhamo panguva yaakatsvaga mombe dzake musango, angadai akatiudza.
 9. Dai ndakaziva kuti tete vangu vakaponera mwana muchipatara svondo rakapera, ndingadai ndakaendako.
 10. Ndikapedza kusakura ndingazorore zvangu.
- 35B
1. At the time of weeding they help one another so that they finish the work quickly.
 2. Everyone who does not pay his taxes at the appointed time will be punished.
 3. If they scold one another they don't love each other.

LESSON THIRTY-FIVE

4. Let us improve (lift up) our country, which is still in darkness, by working together with all our strength.
5. When she fell down and broke her leg she closed her eyes and cried.
6. You cover the seeds with soil, then water them and then just wait for them to sprout and grow.
7. This new broom sweeps very well.
8. If he meets his brother-in-law, he will ask him for the lobola money.
9. If they had looked for a place where they might rest in the shade they might have found one.
10. If they would agree together to go to Salisbury they would all find work.

NOTES

LESSON THIRTY-SIX

NARRATIVE CONSTRUCTIONS CONSECUTIVE AND EXCLUSIVE

NARRATIVE OR CONSECUTIVE

1. For telling stories, reporting incidents, etc., in conversation, various narrative constructions are used. You are already familiar with the insertion of **-no-** in the verb form and **ndo-** plus the infinitive.

INFORMANT:

Ndakaéndá kuchitóro kundoténgá bhúku, ndókudzoka nokúgara pasí ndichivérénga.

I went to the store to buy a book and then came back and sat down to read.

The insertion of **-go-** is also used to express consecutive activity where the inference usually is ability (**kugona ku-**).

Ndicháuya mangwáná ndigoténgésá chibahwé chinyoró.

I will come tomorrow and sell green mealies.

The subjunctive is also used for consecutive activity.

Ndinóenda kundotémá húní, ndigobátídzá motó ndigóbika muriwó.

I go and cut firewood, then light the fire and cook the relish.

2. Notice the following construction.

Ndakámúka mangwánaní, ndikapfeka, ndikashamba kumesó, ndókuenda kubasa.

I woke up in the morning, dressed, washed my face and then went to work.

This is the *consecutive*.

See if you can discover the tone conjugation and pattern from the following examples:—

INFORMANT:

ndikanwá	and then I drank	ndikawa	and then I fell
akanwá	and then he drank	akawa	and then she fell
ndikarásá	and then I lost	ndikasuka	and then I washed (something)
akarásá	and then she lost	akasuka	and then she washed (something)
ndikatámbirá	and then I received	ndikaverenga	and then I read
akatámbirá	and then he received	akaverenga	and then he read

The tone conjugation is:..... The pattern is:.....

The negative for the consecutive is:

ndikasanwá and then I did not drink

The tone conjugation is the same as the positive.

Ndakámúka mangwánaní, ndikasatarisa panzé, ndikasadyá, así ndakágára pasí ndichivérénga.

I woke up in the morning, didn't look outside or eat, but sat down and read.

LESSON THIRTY-SIX

3. To express subsequent action in the present or future the exclusive (immediate future) can be used.

Kana másviká móona amái vényú mókwasisa vósé.

When you have arrived and seen your mother you will then greet everyone.

Discover the tone conjugation from the following examples and also notice the change in the subject concords.

ndódya	and then I eat	tódya	and then we eat
wódya	and then you eat	módya	and then you eat
ódya	and then he eats	vódya	and then they eat
ndópa	and then I give	ndóbvá	and then I leave
ópa	and then he gives	óbvá	and then he leaves
ndóuya	and then I come	ndóénda	and then I go
óuya	and then he comes	óénda	and then she goes
ndóbatsira	and then I help	ndóvérenga	and then I read
óbatsira	and then she helps	óvérenga	and then she reads

Where have you seen subject concords similar to these? (See Lesson 34.)

With the help of your informant make a list of the subject concords for the remainder of the classes. They all have H tone.

The tone conjugation for the exclusive is TC.....

The negative for the above form is:

Handisatí ndódya. I do not eat yet.

VOCABULARY

kuburuka	to go down, descend	kurangarira	to remember
kubhururuka	to fly	kunóngá	to pick up
kupinduka	to turn around, repent	kurótá	to dream
kuwanda	to abound		
kutará	to trace, draw, appoint a time	dope	5 mud
kutizirá	to flee to, elope	dota	5 ashes
kumutsa	to arouse, excite	jayá	5 young man
kupfírirá	to thatch	makéi	6 last / next year
kusímúka	to stand up, start journey	(g)úngáno	9 (5) gathering
kunyepa	to lie	chirótó	7 dream
		chembere	9 old woman

EXERCISE

Ndinóyeuka ngúvá yékutángá yandákáéndá kuHaráre. Ndakátanga rwendo rwángu musí wakáróngwa. Ndakánga ndamírira bházi kwénguwa ndefú. Kwékupédzísira rákaúyá ndikakwirá. Nzira yáivá nemátope saka takáfamba zvishoma. Zúvá rechípiri jayá nechémberé vákakwiráwo mubházi ndókugara pamberí pángu. Takatánga kutaura pamwé cheté. Naívowó vákangá vásíná kúmboenda kuHaráre kare.

Takátáura nezvinhu zvizhínji, rwendo, mishá yédú, nézvataífunga kuzoóná nokúita kuHaráre. Ndókuváúdzá nézvechirótó chandákaróta ndíchiri kúmushá. Muchirótó chángu

ndakáona (g)úngáno húrú revánu. Váipfirirá imbá yámámbo. Ndakátárisa kasíkaná kakánonga kanhu mudota raivá pédyo nakó, ndókubva kábhurúruka kudénga. Kasíkaná kákátizirá kuná amái váko kachíchémá. Pakárepó mumwe ákadáidzá nézwi gúrú, achíti, “Imbá írí kutsvá!” Naízvozvo ndakámúka. Ndakáona kuti hanzvádzi yángu dúku yáidáidzá zítá rángu ichíndímútsa.

“Kunyepa, iwé,” jayá rákadáro.

“Kwéte, haásí kúnypa,” chembere yákadáro ichíténdéúkira kwandíri; yákandíbvúnza kana ndáidá kuzivá zvairéhwá néchirótó.

Ndakáti, “Hóngu”.

Ndókubva yándiúdzá kuti kuHaráre matambudziko mazhínjí áchandiwira así ndikafámbá zvakanáka ndingágóne kuakúndá ósé nokúwana shámwarí zhínjí dzandíngávimbé nadzó.

Ndakábúruka bházi muHaráre ndichíténdá nokúti ndakánga ndáyámbirwa nechémberere íyoyo.

NOTES

LESSON THIRTY-SEVEN

ADVERBIAL FORMS NEUTER EXTENSION SOME COMMON AND IDIOMATIC EXPRESSIONS COMPARISONS

ADVERBIAL FORMS

Several constructions are used adverbially:

1. The interrogative **rini?** (1a noun with adverbial function), **-pi?** (a selector stem with adverbial function).

2. **na-**, **sa-** or **ka-** prefixed to words, e.g., **némvura**, **sababá**, **kazhínjĩ**.

3. Locatives.

<u>pakuóná</u>	while seeing, upon seeing
<u>muzhizhá</u>	in the rainy season
<u>pakupédzísira</u>	at the end, finally
<u>pandákamúóna</u>	at the time that I saw him
<u>kwaári</u>	where he is, to him
<u>pazéré vánhu</u>	at a place full of people

4. **zva-** (when) **Zvandákaúya . . .** When I came . . .

5. Locatives with the associative copulative:

Vánogara pané mvura.	They live where there is water.
Árí kúenda kuné chándó.	He is going where there is snow.

6. Idiomatic expressions such as **pamusáná pa-** (on account of).

pamusóro pa- (about)	panzvimbo pa- (instead of)
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Some of the adverbs in Shona include:

chéte (only, merely); **bédzi** (only, merely); **naní** (better); **zvákáre** (again);
kwázvo (very much); **chaízvo** (very much).

Other adverbial constructions in frequent usage are the following:

1. The possessive **kwa-** (**kwe-**) is used to indicate duration of time.

<u>kwémazúvá</u>	for days
<u>kwénguva húrú</u>	for a long time
<u>kwemákoré</u>	for years

2. The adverbial **na-** (**ne-**, **no-**), meaning "at", "on", of time.

<u>nénguva íyoyo</u>	at that time
<u>némazúvá ayo</u>	during those days
<u>nókusingapére</u>	without ending

3. To indicate place (with a few exceptions):

(a) if the name of the place is derived from the name of a person the possessive **kwa-** is prefixed to the name.

Ndinógara kwáMutáre. I live at Umtali.

- (b) if the name of the place is derived from a river, mountain or other object, the locative **ku-** is used, sometimes **kuna-**.

Ndinógara kuMandáwe. I live at Mount Darwin.

- (c) if the place is simply a name no prefix need be used.

Ndinógara Haráre. I live in Salisbury.

4. The possessive locative prefixes may be added to **kare** to indicate a former place or position.

Ambúya vákádzókera kwakáre. Grandmother returned to where she was before.

Dzokérái pánó pakáre. Return here again.

Ápínda mumbá makáre maábva. She entered the room again that she had come out of.

5. Nouns, adjectives and quantitives of Classes 7 and 8 are used adverbially.

chikádzi	woman's ways—usually derogatory
chinyárariré	quietly, secretly
zvikúru	greatly
zvishoma	slightly, slowly
zvimwe	perhaps
chósé	entirely, completely

NEUTER EXTENSION

You learned the passive in Lesson 23, and the causative and intensive extensions in Lesson 33. Notice the following examples of another type of verbal extension.

kutambudzika to be troubled, annoyed cf. **kutambudza** to trouble

kunzwiká to be audible, easily heard cf. **kunzwa** to hear

kugoneka to be possible cf. **kugona** to be able

This has been called the neuter passive since an agent does not follow adverbially as with the passive.

Compare: **Ákátámbudzwa nevámwe.** He was troubled by others.

Ákátámbudzika. He was troubled.

The neuter extension is used:

1. to indicate an action that is easily done or can be done.

kunzwiká to be audible **Mazwi ákanzwiká** The words were audible.

kugoneka to be possible. **Hazvigonéke kuzvíita.** It's impossible to do that.

2. to indicate a condition or quality.

Murúme uyo ákáténdeka. That man is faithful.

Vanhu ava vákáshámbidzika. These people are affluent (i.e., well dressed, clean, etc.).

3. occasionally with the passive to indicate a similar meaning to the passive.

Ákaónékwá nábabá. He was seen by father.

Imbá inoónéká pájingá regómo. The house is seen at the foot of the mountain.

LESSON THIRTY-SEVEN

SOME COMMON AND IDIOMATIC EXPRESSIONS

- | | |
|---------------------------|---|
| 1. Ndízvozvó. | That's all right. That's it. |
| 2. Unéiko? | What do you have? |
| 3. Hazvínei. | It doesn't matter. |
| 4. Hazvíná bása. | It doesn't matter. It's useless. |
| 5. Unónzi aní? | What are you called. What's your name? |
| 6. Babá vákó vانونzi aní? | What is your father called? |
| 7. Mazvíitá! | Thank you! lit. You did it! |
| 8. Hazvisirí izvo. | That's not it. That's not right. |
| 9. Hambénó. | I don't know (and, don't care either, often implied). |
| 10. Ndinó musóró. | I have a headache. Also ndiné gúmbo, etc. |
| 11. Chísaraí zvakanáka. | Good-bye. lit. Stay well. |
| 12. Chiendaí zvakanáka. | Good-bye. lit. Go well. |
| 13. Takúsiyai. | Good-bye. lit. We are leaving you. |
| 14. Taákukuónékái. | lit. We are bidding farewell. |
| 15. Zvínobvira. | That's possible. |
| 16. Zvakáitika kuti . . . | It happened that . . . |
| 17. Ndapóta. | Please. I beg of you. |
| 18. Handíti? | Isn't that so? |

COMPARISONS

Comparisons in Shona cannot be divided strictly into comparative and superlative degrees as in English. The infinitives **kupfúurá** (to pass by, go beyond), **kukúndá** (to excel, overcome) and **kupinda** (to pass, surpass) are used.

Ákandípúurá kúreba. He is taller than me.

Ákatípúurá tósé kúreba. He is taller than all of us.

The locative relatives **kwandiri** and **kune-** are also used.

Íye múrefú kwandiri. He is taller than me.

Íye múrefú kuná vósé. He is the tallest.

Contrasting statements:

Íye múrefú, iní ndirí mupfúpi. He is taller than me.

Múrefú, kwatiri tósé. He is the tallest of us all.

Emphatic copulative with comparison implied.

Ndiye murefú. He is the taller or He is the tallest.

VOCABULARY

kuyamura	to help, assist	muvhími	1	hunter
kunyímá	to stint, deprive	munyáradzi	1	comforter
kuombera	to clap hands	hákáta	9	diviner's bones
kunyáradza	to quieten, comfort	fódya	9	tobacco
kutúrá	to off-load (from the head)	hátá	9	coiled pad for carrying load on head
kutúriká	to hang up, stack	huro	9	throat(s)
kutúrikira	to translate, interpret	mhuno	9	nose(s)

kuvheneka	to give light, illuminate	nharo	9	quarrel(s), dispute(s)
kupukuta	to wipe, polish	gonye	5	worm
kunyára	to be ashamed, shy			
kunyádzá	to shame, disgrace	chinyárariré		quietly, secretly, silently
kuputa	to smoke			
kupfúúrá	to pass by, surpass			

EXERCISES

- 37A
1. Pavaifamba chinyararire vavhimi vakaona mapfeni asingaverengeke achiburukira mumunda.
 2. Pakudzoka kumusha zvakaitika kuti akasangana naamai womukadzi wake (ambuya) ndokuvaombera nokuti ainyara.
 3. Vakaturika nyama mumuti kuti iome.
 4. Dai pasina munyaradzi zvingadai zvasingagoneke kunyaradza vanhu nenguva yokutambudzika.
 5. Akakandira nehakata pamberi pedu ndokutizivisa zvadzakareva.
 6. Tinozvinyima zvokudya kusvikira mwana wedu, akarasika, awani-kwazve.
 7. Rwendo rwakafambika nokuti mwedzi wakativhenekera nzira.
 8. Zvigarro izvi zvingapukutike nemushonga wekupukutisa pasi.
 9. Wakazvionera pambuno sefodya.
 10. Mutoro mukuru waari kutakura haangature asingayamurwe nomumwe mudzimai.
- 37B
1. She is a great comforter who quietens the children when they are ill.
 2. It is good custom to clap hands when greeting the elders.
 3. She set down her burden, removed the coiled pad and then sat down to talk.
 4. Hang up the clothes so that they dry and then bring the cloth for wiping the floor.
 5. The sun gives light to the world in the day time and the moon gives light to it at night.
 6. The quarrel was raised by one of the hunters over the game they shot.
 7. Some people fast when they go on a journey.
 8. She walks quietly because she is shy.
 9. When his throat and nose hurt him he was helped by someone who treated him at the hospital.
 10. There are small invisible worms that eat the roots of tobacco when it is growing in the fields.
- 37C
1. He is taller than John.
 2. She is the cleverest girl in her class.
 3. I am smaller than he.
 4. He is the strongest boy.
 5. He has more compassion than the king.

LESSON THIRTY-EIGHT

THE DEFICIENT COPULATIVE VERB KUNGA/KUNGE

THE DEFECTIVE VERBS: 1. **kuti**

1. **kudái**

3. **kudáre**

4. **kudíi?**

1. **Kunge / kunga** is a deficient verb which may stand alone or be used as an auxiliary to the verb. You have already seen it acting in this capacity in the past continuous form (see Lesson 29). When it follows other auxiliaries they usually change their vowel to **e**, i.e., **nonge** becomes **nenge**, **mbonge** becomes **mbenge**, etc.

Kunge means:

(a) "seems to be", "is apparently".

INFORMANT:

Inenge mbada.	It seems to be a leopard.
Hainge mbada.	It doesn't seem to be a leopard.
Inenge isiri mbada.	It doesn't seem to be a leopard.
Yainge mbada.	It seemed to be a leopard.
Hayainge mbada.	It didn't seem to be a leopard.

Tone-mark the above examples.

(b) "about, more or less, approximately".

vanéngé makúmí mashánu about 50 people

(c) "probably".

Ndinéngé ndicháenda kuHaráre. I will probably go to Salisbury.

The relative form is:

Munhu anéngé achídá kúenda kuchikóro ángáénde.

The person who wants to go to school, may go.

2. THE DEFECTIVE VERBS

There are four verbs, **kuti**, **kudái**, **kudáre** and **kudíi?** which are called defective because they are irregular in form and their stems change only in the passive.

A. **kuti**

As a regular verb, **kuti** means "to say, do or think", and is fully conjugated in all the verb forms that you have studied. It is used to introduce direct or indirect speech.

Ákátí, "Endái zvényú". He said, "Go".

Ndakátí áchandíbátsirá. I thought he would help me.

As an auxiliary it is used:

(a) to denote time.

Ndakátí ndichífámbá . . . When I was walking . . .

(b) In the recent past followed by a participial, usually in the recent past, to convey the meaning "yet".

Áti ásviká heré? Has he arrived yet?

Ákánga áti áúya heré? Had he come yet?

In the negative the form is—

Haásatí ásviká.

He has not yet arrived.

The negative participial form is—

Kana ásatí ásviká . . .

If he hasn't arrived yet . . .

Ákánga ásatí ásviká.

He had not arrived yet.

The *passive* of **kutí** is **kunzí** (to be called, named, said).

Ánonzi Joháne.

He is called John.

Haánzi Joháne.

He is not called John.

Áinzí Joháne.

He used to be called John.

Zvánzí nababá . . .

It was said by father . . .

B. **kudái** (to do like this, to say like this, to be like this).

kunzái (to be done or said like this)

kudáro (to do, say or be like that)

kunzárwo (to be done or said like that)

kudíi? (to do, say or be like what?)

kunzíi? (to be done or said like what?)

Itá kudái. Do like this.

Usádaí. Don't do (say or be) like this.

Zvínonzái. It is done like this.

Itá kudáro. Do like that.

Usádaró. Don't do (say or be) like that.

Zvínonzárwo. It is done like that.

Unodíi? What do you say (think or mean)?

Usádíi? What shouldn't you say?

Zvánzíi? What was said?

In the relative form they can qualify nouns, etc.

munhu akádaí a person like this

munhu akádaró a person who is like that

munhu akadíi? a person who is like what?

or they can also be adverbial in function:

Itái zvakádaí. Do like this.

Itái zvakádaró. Do like that.

Ndííté zvakadíi? How should I do it? lit. like what?

To ask the questions—How far? How big? etc., notice the following examples:—

Mushá wényú úrí kúre zvakadíi? How far is your village?

Joháne ákura zvakadíi? How big is John?

Joháne ákáréba zvakadíi? How tall is John?

VOCABULARY

kukómbámá	become curved, curled, crooked	munhuwí	3	good smell
kunama	to plaster, make sticky	bondé	5	reed mat
kupópótá	to grumble, complain	nguruve	9	pig(s)
kururama	to be straight, honest	nhumbí	9	baggage, love token
		tsanga	9	reed(s)

LESSON THIRTY-EIGHT

kuruka	to knit, weave, plait, crochet	nyúchí	9	bee(s)
kutándá	to chase away	rukombá	11	trench
kutándánisa	to chase (running after)	rudzi	11	tribe, kind (ndudzi)
kutándará	to converse with (visit)	uchí	14	honey
kuvimba	to rely on, trust	kutúngá		to thread, sew (mats), gore
kushambidzika	to become civilised			
kunyéngédzá	to deceive, pretend			
kumórá	to take honey from hive			

EXERCISES

- 38A
1. Vadzimai, ndinoda kuti mundinamire imba yangu mangwana.
 2. Amai vangu vanongobika mbambaira zvakadaro.
 3. Vakachera rukomba rwakakombama pachivanze chechikoro kuti mvura irege kupinda muchikoro.
 4. Baba vari kupopota nokuti amai vapisa nhumbi dzavo.
 5. Vasikana vanoruka vhudzi ravo kuti rirebe.
 6. Handei kumunda tinotandanisa nguruve nokuti dziri kupedza chibahwe chedu.
 7. Hondo yakarwiwa nevarume, vakadzi vakatandara kumusha nokuti vaivimba kuti varume vavo vaizokurira vavengi.
 8. Nemhaka yei vakatinyengedza vachiti havamori uchi? Seiko vakarumwa nenyuchi?
 9. Akanga achitema tsanga dzekutunga bonde paakatorwa negarwe.
 10. Ndudzi dzamazuva ano dzakashambidzika zvakare dzinovimbika.
- 38B
1. Those poles seem to be crooked but those over there are straight.
 2. Whenever you make a reed mat like that you must use straight reeds from the river.
 3. How are you today? I have come to visit you.
 4. The hunters who were hunting pigs were attacked by a crocodile near the river.
 5. We greatly trust the leader of our tribe, who is an honest man.
 6. Before they take the honey they chase away the bees.
 7. A man called Peter deceived us and stole our baggage from us.
 8. When people become civilised and learn to read and write, they know what happens in other countries.
 9. They seem to be complaining about the food, but I smell a sweet smell of sweet potatoes cooking.
 10. For what reason did they dig the trench behind the village?

LESSON THIRTY-NINE

IDEOPHONES

IDEOPHONES

Ideophones are exclamatory words usually used after the verb **kuti**. They are like the English words “bang”, “pop”, “splash”, etc., but in Shona are used for colour, smell, taste, touch and action as well as sound. It is not easy to learn to use these effectively.

The following are given to acquaint you with the use of ideophones and help you to recognise them when you hear them used. Go over them with your informant. You may have heard some of them before, and doubtless you have even used the first one!

1. **kuti gó gó gó** of knocking
Ákátí gó gó gó pámusúo. He knocked on the door.
2. **kuti zí-i** of quietness
Mumbá mākátí zí-i. It is quiet in the house.
3. **kuti tsvái tsvái** of brushing, sweeping
Ití tsvái tsvái pamusúo. Sweep by the doorway.
4. **kuti búfu** of making a sound or utterance
Regá(i) kúti búfu. Don't make a sound.
5. **kuti kuchu** of liquid being shaken in a container
Ndíítíre kuchu kuchu mukómbe uyu. Shake this cup (of liquid) for me.
6. **kuti piti piti** of totality
Ití piti piti mushongá wósé. Drink all the medicine.
7. **kuti kudyú** of swallowing
Ití kudyú mapírítsi ósé. Swallow all the pills.
8. **kuti pfáchu** of overflowing, splashing
Árova mvúrá ikati pfáchu. He hit the water and it splashed.
9. **kuti gwádi** of fitting
Ákátí gónhi gwádi. He made the door fit.
10. **kuti keché** of clicking, snapping a lock
Ákatéyá pfúti yáké kúti keché. He cocked the gun and it clicked.
11. **kuti ro ro ro** of sinking slowly
Ákátí múdziva ro ro ro. He sank in the pool slowly.
12. **kuti tutururu** of arriving unexpectedly
Bénzí rínoti tutururu mumbá. A foolish person bursts into a house.
13. **kuti ndé-e** of prolonged look or falling
Haváná kúmboti búfu kwaári, así vákátí ndé-e. They didn't say a thing to him but just stared.
13. **kuti dzvokó** of warning with eyes, glaring angrily
Ákámúti dzvokó. He gave him a warning look.
15. **kuti tuzu** of being bewildered or at a loss
Ákátí nazvó tuzu. He didn't know what to do.

LESSON THIRTY-NINE

16. **kuti toro** of running away; of rising smoke
Chitima chinoti toro toro utsi. The train puffs smoke.
17. **kuti piku** of taking up weight, supporting
Ákátí bángó piku nédemo. He supported the pole with an axe.
18. **kuti wódzvo** of pouring, spilling, descending, falling
Ákátí wódzvo mudziva. He fell into the pool.
19. **kuti úmbúru** of rolling
Bhóra rákátí úmbúru. The ball rolled.
20. **kuti nyuku** of appearing out of water
Ngwená yákátí nyuku. The crocodile appeared out of the water.

There are many more ideophones in Shona. Perhaps your informant is better acquainted with some that have not been listed. Here are a few sentences in Shona that you can have your informant read to you and you can try to give the English equivalents.

1. **Iti kuchu kuchu mukwana némvura.**
2. **Haaná kúti búfu kwandiri.**
3. **Úgondíítirawó tsvái tsvái mumbá.**
4. **Ko, urí kúti tutururu, urí kúbva kúpi?**
5. **Ákánga ákátí ndé-e zvandákánga ndichíúyá.**
6. **Regái kúti dzvokó kumwaná nokúti ánotyá.**
7. **Ndamúona ákangóti tuzu.**
8. **Handízivé chakátika así ndakáona utsi hwóti toro toro.**
9. **Takámuóna ongoti nyuku mumvúra.**
10. **Hári yákátí pfácha némvura.**

VOCABULARY

kunyanya	to be excessive	chiédza	7	light
kupúpúrá	to testify	toróngo	9	jail
kurinda	to watch, guard	tsikídzi	9	bug (human parasite)
kutámá	to move residence	ruchíva	11	covetousness, envy
kuswédéra	to draw near, approach	rugwaro	11	letter, loose papers
kushámwarídzana	to be friendly with	ruvheneko	11	light, illumination
kushámá	to open mouth, to be astonished	rwizi	11	river
kuparara	to separate, disperse	utsi	14	smoke
kutsvedza	to slip	kubúdirira		to succeed, progress
kushányirá	to visit, stay for a time			
kukwikwidzana	to compete, be against			

EXERCISES

- 39A
1. **Ndatsvedza ndikarovera pasi nomurumo.**
 2. **Mukashamwaridzana nevanhu vakaipa muchafanana navo.**
 3. **Tisati tapararana tinokumbira Jojo kuti atipupurire zvaakaona.**
 4. **Vakatamira kune imwe imba vachitiza tsikidzi dzaivanetsa zvakanyanja.**

5. Anorinda mutorongo usiku musina chiedza.
6. Vakaswedera kwaari vachidedera nokuti vaitya zvavakanga vaita.
7. Kana vakadzi vakarega kudziidza muchikoro, rudzi rwose harubudirire.
8. Ndakaona utsi kurwizi ndokuziva kuti sora rakanga richipiswa neva-komana vakaenda kundobata (kuraura) hove.
9. Ndakashama ndichitambira rugwaro rwakabva kumukoma wangu achinditaurira zvoruvheneko ruri munyika yeAmerika yaakashanyira.
10. Ruchiwa rwakaipa nokuti runotungamira vanhu kuita zvinhu zvisina kururama.

- 39B
1. He studied hard but even so he didn't succeed.
 2. They will never witness against us at the men's council.
 3. He stayed on guard at the jail until midnight and then was astonished to find that there was no one in the jail!
 4. They moved from Umtali to Salisbury last month and now have gone to visit friends in Gwelo.
 5. If you slip on the rock don't blame me because, I warned you.
 6. Before they disperse I want to hear what he has to say about covetousness among the people.
 7. Enlightenment of the people in years gone by came slowly but now it is coming rapidly.
 8. Progressive people don't like to live with bed-bugs or cockroaches (mapete).
 9. Before I went to bed I heard a knock at my door.
 10. It was very quiet in the house.

NOTES

LESSON FORTY

REVISION

What now remains in the course is a review of Lessons 31 to 39. It must be stressed that constant revision is a most important part of learning a language. You might find it useful to make a written summary of the main points covered in this last division. The oral drills are particularly important and you should go through all the drills to make sure you can still give correct responses without any hesitation. When you have reviewed the last division, spend a little while checking through the previous divisions to see whether you can still do all the drills there. You should also review the Shona sentences in the exercises with your informant. Read through the sentences and have your informant check your pronunciation. For variation have him read the Shona sentences and give him the English translation orally. Vocabulary will need revision. Make sure that you still remember the meaning of words in the earlier lessons. It should always be your aim not simply to match up a Shona word with an English word (there will never be an exact match), but rather to discover the *range of meaning* of a Shona word and also how it is used in Shona.

If you have mastered the oral and written exercises, and the vocabulary, you are well on your way to speaking Shona. There is much more to learn, but you now have a foundation on which to build.

KEY TO EXERCISES

LESSON TWO

1. Look at / after the boy.
2. Ask the girl.
3. Cut the vegetables.
4. Wash the vegetables.
5. See the man.

LESSON THREE

1. Idá Mwarí.
2. Oná(i) mishá.
3. Tarísá(i) vaná.
4. Fámái.
5. Inwá múkaka.
6. Túmá murúme.
7. Ibváí. / Endái.
8. Bvunzá(i) mudzíídzísi.
9. Madzimái, endái kúmushá.
10. Údzá(i) mudzíídzi.

LESSON FOUR

1. I am happy today.
2. Do you drink the medicine?
3. They go to the field.
4. We stay / live at home.
5. The travellers will arrive tomorrow.
6. Children drink milk.
7. God loves the people.
8. We cultivate the fields in the morning.
9. The child asks questions.
10. The students go home.

LESSON FIVE

- | | |
|--|---|
| <p>5A I see the teacher.
He / She teaches the students.
The woman also helps.
She cooks sadza.
They work.
They are very happy.</p> | <p>5B Hyenas steal.
Baboons also steal.
They go to the field.
The women see the hyenas.
They see the baboons.
They take hoes.
They go to the field.</p> |
|--|---|

LESSON SIX

- 6A
1. We sit on chairs at school.
The teacher teaches the lesson.
I ask, "Are you happy / glad to teach?"
He / She says, "Yes, I'm very happy".
 2. The children leave school in the afternoon.
The girls are sitting at the fireplace.
They are talking.
The boys are going to the field to help the men.
 3. God gives people gifts.
The things are growing in the field.

KEY TO EXERCISES

The sun helps also.
The people are very happy.
God loves people very much.

- 6B 1. **Ndiri kudziidza / kufunda chidziidzo.**
Ndiri kudziidza / kufunda chiShona pachikoro.
Ndinoda kutaura kuvanhu.
2. **Mwari anovenga chitadzo.**
Anoda mutadzi.
Anoda kuponesa vatadzi.
3. **Uri kunda kuchikoro here nhasi?**
Hongu, ndiri kunda.
Mudzidzisi anogara pamusha here?
Kwete, anogara pachikoro.
Unoda kuchikoro netsoka here?
Hongu, ndinoda netsoka.

LESSON SEVEN

- 7A 1. The boys who are fighting go to / attend school.
2. The women who are sitting cook sadza well.
3. The children who follow the men fear the hyenas.
4. The students finish / complete the lessons but the teacher who is ill sits at the fireplace.
5. God who sees the heart knows (the) people.
6. Those who are sick go to the hospital / clinic.
7. The women who clean the cloths are happy today.
8. The children who fear the hyena are working in the village / at home.
9. Wash (your) legs.
10. They finish work today. The work is finishing.
- 7B 1. **Vaná vari kurasa chingwa.**
2. **Vanhu vanorwa vanofara here?**
3. **Hongu. Banga rinocheka rinoshanda / rinobatsira.**
4. **Vanotyá vanogara kumusha.**
5. **Murimi ari kurima nhasi anouya / ari kuuya mangwana.**
6. **Unoziva mukomaná ari kurwara here?**
7. **Vanhu vanotevera Mwari vanoita zvakanaka.**
8. **Vadzidzi vanodzidza zvidzidzo zvakanaka vanopedza chikoro.**
9. **Zuva rinopera asi tinoshanda.**
10. **Zvinobatsira kudziidza kwazvo.**

LESSON EIGHT

- 8A 1. We know the girls who are singing at the river.
They are washing clothes in the river.
The relatives will come from Salisbury today.

2. Speak well.
Those who are standing at the fireplace also want to hear.
They want to know the way to heaven.
3. The diviner stays at home.
He gives medicine.
The child is sick.
The diviner examines the child.
He gives the child medicine.

- 8B 1. **Ndinoóná n'ánga kumushá.**
Babá árí kugara Haráre.
Árí kútaura.
Varúmé várí kunzwá.
Vaná varí kutýá várí kúenda kurukova kunóóná mbúdzí.
Vánofámbá múnzira.
Mombe dzírí kúfura kurukovawó.
Nyóká dzínogara kurukova.
Vaná vánonwá mvúrá múrukova.
2. **Hámá dzírí kúsvika zvínó.**
Dzínobva kuHaráre.
Várí kuímbá dzimbó.
Vánoimba zvakanáka.
Vakádzí vánomira parutivi.
Varúmé vánóimbá kwázvo.

LESSON NINE

- 9A 1. The grandmothers who are looking after the children cook sadza in the evening.
2. Father is walking along the path which goes to the village.
3. Is grandfather digging a hole? Yes, he is digging a hole at the river.
4. Call mother. She is drawing water.
5. The boys herd the cattle which are grazing on the plain.
6. They are calling the chief, "Master, help the people to work properly well".
7. Do you see the chief / king? He is sitting on the chair.
8. We ought to walk fast. The sun is setting.
9. Grandmother is taking care of the children who are crying.
10. The boys can dig a hole.
- 9B 1. **Vakádzí várí kuchérá mvúrá kúrukova.**
2. **Vásekuru várí kurwára nhási. Várí kúenda kunoóná / kundoóná n'ánga.**
3. **Unoóná babá heré? Várí kúrima minda.**
4. **Váshe varí kúgara pazvigaro vánóbva (ku)Haráre.**
5. **Babá várí kúchera gombá mubáni.**
6. **Amái vánoisa mvúrá múzviringó.**

KEY TO EXERCISES

7. **Unógona kutaura chiShóna zvakanáka heré zvinó?**
8. **Dáná(i) vaná varí kúfudza mbúdzí mubáni.**
9. **Mombe dzírí kúfura kurwizí.**
10. **Vasíkaná varí kúchengeta vaná vánofánirá kúenda kuchikóro.**

LESSON TEN

- 10A
1. The small tree grows in the middle of the plain.
 2. Outside it is warm today.
 3. Put the pots outside.
 4. Those walking in the front want to arrive in the evening. Those following behind will come tomorrow.
 5. Those warming themselves at the fire are sick.
 6. They are buying mealie meal because they want to brew beer.
 7. The children who live far learn at home.
 8. Look inside the house. The women are brewing beer.
 9. Sit down because I want to talk now. Listening well will help (your) study.
 10. Inside the house it is warm. Go outside.
- 10B
1. **Munónwá hwahwá heré?**
 2. **Twaná túnogara patugaro panzé nokúti mukatí múnodziya.**
 3. **Madzimái árí kuténgá úpfu muchitóro.**
 4. **Imbwá dzírí kunzé.**
 5. **Hwahwá hurí múzviringó hurí pédyo kupérá / hurí kupérá.**
 6. **Zimbwá rírí kudyá chingwa.**
 7. **Amái varí kúgara mumbá heré?**
 8. **Urí kúgeza mukatí heré?**
 9. **Vári kúgeza murukova kuséri kwémushá.**
 10. **Unofánirá kudziyá motó.**

LESSON THIRTEEN

- 13A
1. I will eat the hard food.
 2. He will buy a black horse.
 3. The cattle will graze on the green grass.
 4. The broad path goes to the village but the narrow path goes to the field.
 5. We will teach the small children to go and cut firewood.
 6. The man will buy brown cattle.
 7. The tall trees are growing well.
 8. Those who (will) finish tomorrow will go home.
 9. You will buy a red cloth in the store.
 10. He will sell bread in the store.
- 13B
1. **Ticháona vasíkaná várefú mangwáná.**
 2. **Mudzíidzisi áchatúmá vadziídzi kumushá.**
 3. **Vasíkaná vacházotórá mápadzá makúrú.**
 4. **Váchágára pazvigaro zvitsvukú.**

5. Áchadáná babá mudíki.
6. Murúmé múkobvú ánodyá sádza kwázvo.
7. Unógona kuóná } mbwá mbirí nhemá pámusá.
 Ucháona }
 Unoóná }
8. Hóngu, ndicháonazvé bhizá jéna.
9. Ánodá kuténgá mbúdzí nhemá.
10. Ndicháchéra gombá gúrú mangwáná.

LESSON FOURTEEN

- 14 1. I see the big fire on the wide plain.
2. The elephants (themselves) graze near big rivers.
3. Bring them now.
4. You boys go and cut firewood in the bush.
5. He will talk to him outside.
6. They will come and treat the sick people.
7. Don't talk like them.
8. We too laugh at those who refuse to work in the afternoon.
9. Mother and father will go to Salisbury again.
10. They refuse to drink beer.

LESSON FIFTEEN

- 15A 1. He returns every day to look at the maize.
2. They eat sadza and relish like Africans.
3. They are chopping the trees with an axe.
4. Father is building a big new house with poles.
5. They want to open (i.e., make) a wide doorway.
6. Mother is eating green mealies but father is eating sadza and meat.
7. The two girls will go and draw water with water-pots this afternoon.
8. People who believe in God want / like to go and sing in the church.
9. The cattle go out of the cattle kraal in the morning but they return again in the evening.
10. The same kind of people live together.
- 15B 1. Vamwe vakómaná vánoenda kuchikóro mangwánaní, vamwe vánoenda masikátí.
2. Ngúvá írí kupérá. Váchádzóka zvíno. Zarírái musúo.
3. Tírí kúzarura dangá nokúti mbúdzí dzírí kuchémá.
4. Ndirí kuúyá nechígáro chimwé cheté chéte. Úyái nechímwe chirí pámusúo.
5. Zúvá rímwe nerímwe tinótarisa chibahwé nokúti tinódá kuchíténgésá (chíri) chinyóro.
6. Chíi chirí kuchémá mumbá? Endái kúndoóná.
7. Vádzimái várí kúbika sadza zvínó nokúti vánodá kúzoenda kuchitóro masikátí.
8. Váchádzóka nokúti vánofánirá kú(zó)téngá nyáma.
9. Vadzíúdzisi vanódáídzá vaná némazítá vánozívá vanótéérera.
10. Zvínodá simbá gúrú kutémá húní mazúvá ósé / zúvá rímwe nerímwe.

KEY TO EXERCISES

LESSON SIXTEEN

- 16A
1. If I come, I will bake the pots.
 2. When it is hot they rest in the shade.
 3. If they want to go to Salisbury I will stay at home and look after the children.
 4. When I open my eyes in the morning I look at the time.
 5. When I carry the child on my back I tie the cradle skin well / tightly.
 6. If we leave the earth we go to heaven.
 7. Although I am ill I will carry the child to the hospital.
 8. Although the teacher enters the school we continue reading.
 9. Although we (may) die next year we ought to plough now. (Implying—Leave the future to look after itself.)
 10. On seeing the clouds in the sky we know that the rain is coming.
- 16B
1. Kana uchídá kudziídzá kúverenga unófánirá kúenda kuchikóro.
 2. Kana achíténdá ánoenda kudénga.
 3. Kana uchídá kúgara zvakánáka unófánirá kutéérera mitémó.
 4. Kana vachídá kúenda Haráre ndinosará pámusá.
 5. Kunyange mwaná achídyá sádza ánoramba achíchémá.
 6. Kana achípíndá mumbá tinótángá kuímbá kwázvo.
 7. Kana mbúdzí dzichibéréka ndinóenda kunyika imwe kundoténgésá dzímwe.
 8. Kana goré richípérá tinópinda mugoré idzvá.
 9. Kana achídzóká, Musá ánoúyá náíye.
 10. Kana tichípísá chírongó tinóisa motó muzhínjí pásí.

LESSON SEVENTEEN

- 17A
1. That fat boy who doesn't please the teacher talks continually.
 2. These fowls lay many eggs but those do not.
 3. Children who do not think properly also do not learn properly.
 4. If you cannot answer these questions quickly look at the answers in that book.
 5. That person who doesn't receive the gift with two hands doesn't know the customs.
 6. Those men who are not building this school want to pay money (i.e.. instead of helping).
 7. I do not write many letters but you do.
 8. Those children who throw stones will break those windows.
 9. I think we will stay in this village today.
 10. Kill that snake which is in that grass. It will enter the house through that window.
- 17B
1. Murúme mukúru uyo anópindura mibvunzo iyo ánozívá kwázvo.
 2. Kunyange úsingátámbiré marí zhínjí unofánirá kufará kwázvo.
 3. Musikaná uyo asingafámbe zvakánáka áchapúnzá chírongó.
 4. Húku idzo dzínokandira mazái muuswá unyóro.

5. **Kana uchidá kufádzá mudziídzi unofánirá kutээрera mitémó kana uchidziídzá múchikóro.**
6. **Mukómaná uyo ári kunyóra tsámbe ndefú kuná babá.**
7. **Mumbá umo / iyo múnodziyá.**
8. **Ári kúverenga bhúku iro rinofádzá.**
9. **Ripá(i) mudziídzi marí.**
10. **Ári kukúmbirá bángá, haákúmbiré badzá.**

LESSON EIGHTEEN

- 18A
 1. Clever students write silently, but poor students talk while they write.
 2. These children are not like those.
 3. This river is full of water.
 4. Those pumpkins in the big field are rotten.
 5. That well is dry, this one is full of water.
 6. This cow is thin but that one is fat.
 7. I am not tired but you are through walking.
 8. It is difficult to learn English but it is easy to learn Shona.
 9. I am standing at the doorway.
 10. I am sleeping in the shade while resting.
- 18B
 1. **Musíkaná uyu akánaka ári kuímbá rumbó rwakánaka.**
 2. **Mombe dzinokora nokúfura uswá hwakánaka. Mombe idzi dzakákóra.**
 3. **Úyá nébanga rakápínza. Iri haríná kúpinza.**
 4. **Úyá némabhúku mavirí akáfanana.**
 5. **Ánoita zvakáipa.**
 6. **Zvakarérúká kútaura así zvakaómá kúita.**
 7. **Mazái aya ákaóra. Úyái neáyo akánaka.**
 8. **Ndakáonda nekúfunga kumushá / ndichífungá kúmushá.**
 9. **Ámiré muchéchi.**
 10. **Chirongó chízeré némvura.**

LESSON NINETEEN

- 19A
 1. Do it side by side.
 2. It is enough.
 3. The fruit is ripe.
 4. The ripe one is good / nice.
 5. The chief is important among the people.
 6. Those red birds are late in returning this year.
 7. He is writing on those registration certificates.
 8. I found that granary but I did not get the millet.
 9. If they don't know what they pray about they kneel in vain.
 10. They met (with) others last week / Sunday.
- 19B
 1. **Muchero úno wakaibvá.**
 2. **Zviyé zvákákósha.**

KEY TO EXERCISES

3. **Zvákakwáná.**
4. **Medzá múshongá úno nemvúrá.**
5. **Svondo íno vánosangana / váchásángana kundonamata muchéchi íyé.**
6. **Kana vánonóka vánosará.**
7. **Havágoné kúwana zvitupa zviye.**
8. **Kana vachípígámá kúnamata vánonamata Mwari, kwéte vanhu.**
9. **Kana vachiúráyá shiri vánofará kwázvo.**
10. **Isá mhúnga íno parutivi pédura riyé.**

LESSON TWENTY

20. Mother is ill. She will go to the hospital this morning. The two small children and grandmother will go with her. Each day they treat people at the big, white hospital. They have kind hearts. Although they work hard, they are happy to help people who are ill. I think that they love God very much. They will help mother. They must take food and firewood, too. They cannot cut firewood at the hospital. Many people like them, are going to the hospital today. Don't refuse to go again. They treat people who are ill. Go (pl.) right now. If you wait until tomorrow you will be too late. Do you know the way? No, I don't know the way. Take this main road until you reach that big mountain over there. When you see many people near those buildings (houses) you will know that the hospital is right there.

LESSON TWENTY-ONE

- | | |
|--|--|
| <p>21A</p> <ol style="list-style-type: none"> 1. father's sister 2. the lion's tail 3. the happiness of friends
/ a friend 4. the arm / hand of the
elder brother 5. the day of going 6. the fowl's / fowls' eggs 7. the shepherd's sheep 8. mother's face 9. grandmother's flour /
mealie meal | <ol style="list-style-type: none"> 10. the women's cradle skins 11. sister's home 12. the sons' axes 13. the chief's meeting place / court 14. the parent's children 15. in the girl's heart 16. the father-in-law's dog 17. the Son of God / God's Son 18. inside father's house 19. the goats' faces 20. elder brother's gait |
| <p>21B</p> <ol style="list-style-type: none"> 1. ruókó rwémwaná 2. mazísó ebére 3. simbá réshumba 4. mukatí mémba 5. mazítá évaná 6. goré renzára 7. mupíní wédemo 8. mukóma wáMúsa 9. hanzvádzi yáMúsa 10. hwái dzemúfudzi | <ol style="list-style-type: none"> 11. tsamba yaamái 12. mambo wenyíka 13. pakatí pehwái mbirí 14. rutsoka rwenzóu 15. vaná vadíki véchikóro / twaná
twéchikóro 16. mvúrá yénzizí 17. upfu hwéhwahwá 18. munín'ína wáChipó 19. mwanásikana wábabá 20. chisó chemúmwe |

- 21C 1. vabereki váání? 5. tsamba yáání?
 2. mwaná wáání? 6. upfu hwáání?
 3. chigaro cháání? 7. ruókó rwáání?
 4. mapadzá áání? 8. mbúdzí dzáání?

LESSON TWENTY-TWO

- | | |
|---------------------------------|--------------------------------|
| 22A 1. European custom | 11. our burdens |
| 2. the day of death | 12. their noise |
| 3. grandmother's cooking stones | 13. his place (grandfather's) |
| 4. the school bell | 14. my words |
| 5. the wild animals of the bush | 15. your case |
| 6. his purse | 16. his kingdom |
| 7. our troubles | 17. their unity |
| 8. his reward | 18. its forest |
| 9. his ancestral spirit | 19. your cleverness |
| 10. your place | 20. drinking water |
| 22B 1. mubayiro wavánótámbirá | 12. basa ravákáitá |
| 2. mutóro wavánótakúra | 13. rumbó rwavásíná kuimbá |
| 3. mazwí avánótaúra | 14. tsika dzavásíná kútevera |
| 4. tsika dzavánodziídizá | 15. nhámó yavákátaúra |
| 5. chikóro chavánópindá | 16. chiShóna chátírí kudziídza |
| 6. mudzímú wavánotyá | 17. mhuká dzatísingáóne |
| 7. nyika yavánogará | 18. bhúku ratírí kuverénga |
| 8. vanhu vavásingáde | 19. sékúru vatísingáde |
| 9. sángo ratákáendá | 20. kwatínobvá |
| 10. nhámó dzavákáóna | 21. umwé hwatínonzwá |
| 11. nzvimbo yavákáendá | 22. ushé waánobáta |

LESSON TWENTY-THREE

- 23A 1. The big fire which is being kindled by the women, is not to be extinguished.
 2. The school children were called by the teacher by the ringing of the bell.
 3. Last year I was shot in the leg by a gun.
 4. Our cattle are milked in the morning and evening.
 5. The wagon wheel was missed by my father.
 6. The school fees were paid by our fathers.
 7. My body finishes but my soul remains for ever / without end.
 8. The child was washed by the sister in the river.
 9. We wash with water and then smear our skins with fat.
 10. The news heading, which was read by the farmer, said "Plant White Maize".
- 23B 1. Imbwá yákarúmwá págumbo nényoka ndefú.
 2. Bhásikoro rákágádzirwa nómukómá wángu.
 3. Hári yákábhiswa pamotó naamái.
 4. Zvakányorwa mubhúku zvákadzimwa némudzíidzi.

KEY TO EXERCISES

5. Vaná váké havána kúchengetwa zvakanáka naambúya vávo.
6. Mazítá áchadáidzwá ndirípó.
7. Handisi kubátidzá motó: ndirí kúchengeta mwaná.
8. Amái vákatádzá kúwana mwaná wávó musángó.
9. Regá(i) kúzora mafútá ekúbika pamaókó ényú kunyange gándá rényú rákáóma.
10. Sékúru vákafá nezúro.

LESSON TWENTY-FOUR

- 24A
1. Mr. Muzemba sent his son to the mill to grind mealie meal.
 2. Do you want me to put the pot on the fire?
 3. It was said by mother, "Go and fill the pot with water".
 4. Mother wants you not to forget to buy sugar from the store.
 5. We water the seeds that they may sprout.
 6. Let us not pray until they have dished up.
 7. If we are forgiven let us also forgive others.
 8. I know that he shall be led astray by an enemy on the way.
 9. Persuade father that he shouldn't beat the child again.
 10. They falsely accused their enemy at the court.
- 24B
1. Ndinómirá pánó kúsvikira vápákurá kudyá.
 2. Ndinódá kúti úgádzike mvúrá iyo pamotó kúti ndígádzire tii.
 3. Hatíde kúti útsáútsé vánhu.
 4. Dzokái nenyémbe neshúka.
 5. Ndinódá kúregererwa.
 6. Údzái mudziídzísi kuti ápámhídze mubvunzo.
 7. Ngátirambe kutéérera mazwí évavéngi vedu.
 8. Muzhizhá mbéú dzinomera.
 9. Zvakánzí nábabá tírégérere nókukángánwá zvakaítwa.
 10. Ngátiende kuchigáyó kundogáyá chibahwé chedu.

LESSON TWENTY-FIVE

- 25A
1. Because they have differed they fail to speak properly.
 2. Choose what you want—life or death.
 3. God created animals of the veld that people may get meat to eat.
 4. It is amazing / astonishing that people with plenty do not give to those with little.
 5. Since last night my teeth have ached continually.
 6. Do not trouble his family.
 7. The wicked who are far from God have no peace.
 8. He spread the words of the new song to all parts (sides) of the country.
 9. At meal time (at the time of eating sadza) children play.
 10. When I bought the clay pot I did not see a hole inside it.

- 25B
1. Áénda nhási kuna ambúya kundokúmbirá kudyá.
 2. Pakuenda / pakuparadzana ndakárwadzwa kwázvo pagumbo.
 3. Ronda rángu rákárápwa pachipatara svondo rapérá, así rírí kurwádzá nhási.
 4. Mhuri yásekuru vángu ínopfeka zvakánáka zvé ínodyá kudyá kwakánáka. Upenyú hwáyó hwákánáka.
 5. Vákapédzá usikú hwapérá pámuchá páké.
 6. Várá kuímbá nziyó kuséri kwémba / paséri pémba.
 7. Ákátáura kuná aní pamusóro perúgaré / nerúgaré / nézverúgaré?
 8. Vákapésana pamusóro péi?
 9. Waóna mabúri heré mujirá randátenga mangwánani ánó?
 10. Zvandákápfeká ndakádyá así ndakátadza kupédzá kudyá nokúti ndakánzwa mhuká kunzé kwémushá.
 11. Ndakáshamiswa kunzá kúti unógara pedyo negómo riyé.
 12. Kana vásingáúrayé mhuká tichádyéi?

LESSON TWENTY-SIX

- 26
1. Babá wángu múrídzi wéchitóro.
 2. Ndianí arí kuchémá? Múchéche arí kuchémá mumbá.
 3. Íye amírè panzé múróyi.
 4. Ítsika yédú yokúgeza maókó pákudyá.
 5. Vanhu várombó zvokúti havágoné kuténgá hémbe.
 6. Múchénje unódyá hémbe idzo. Hapána chímwe.
 7. Músángano wevárími varí kúripa zvikwéreti zvávó zvémbeú dzechibahwé dzavákátenga goré rakápera / rapérá.
 8. Mútemo wenyíka.
 9. Íbazi rírí pámusóro pedzíva randírí kútarisa.
 10. Ímhèpo irí kuvhúvhútá kwéte mvúra irí kúnaya.

LESSON TWENTY-SEVEN

- 27A
1. Who is used to the way of life of these people?
 2. It is to that village we went.
 3. It is my sister / brother who married last year.
 4. It is this one who confuses the police (by) making a lot of noise.
 5. Seeing is believing what they do.
 6. It is mine that you are distributing to others.
 7. Who is so old that he is not respected by children?
 8. That is how we defeated the European football team.
 9. That is the language we are trying to learn now.
 10. It is (talking) as though you are in agreement that the journey will not speedily end.
- 27B
1. Ndédzangú. Idzo ndédzakó.
 2. Ndívo vakájaira kufámbá, kwéte isú.
 3. Ndíko kuné íyé nhabvú kwavári kúenda.

KEY TO EXERCISES

4. Ndiwé unókángánisa vanhu.
5. Ndorúnó rurimí / rurimi rwúno rwatínofánirá kudzúdzá kútaura.
6. Ndeínó yakákóra yatínodá kuúráyá.
7. Ndeávo vaenzi vakábvúma kudzokera svondo rinóúyá.
8. Ndaávo madzimbúya vachémbéba vanókúdzwá.
9. Ndaáva vakákunda vachakúdzwá.
10. Ndaávo varí kukúrúmidza kubúdá vakácháta nezúro.

- 27C
1. Ndíaní achámira pamberí páámambo?
 2. Ndávanáani vanókángánisa vanhu?
 3. Ndíaní anofámbá sézvaánoítá?
 4. Ndíaní akájaira kusévénzá / kushándá usikú?
 5. Ndirí aní kuti nditáúre kumuenzí?
 6. Ndiwé aní? Wakáfanana némukóma wángu.
 7. Ndisú vanáani kuti titámbiré kukúdzwá kwámambo?
 8. Ndíaní arí kúedza kubátidzá motó pásí pémutí?

LESSON TWENTY-EIGHT

- 28A
1. I preached the Word (i.e., the Gospel) to the people.
 2. They accompanied the child part of the way to school.
 3. When you have folded the cloth please bring it.
 4. Their enemies surrounded the village, stabbing everyone who tried to run away.
 5. He warned the children that they shouldn't upset others while playing football.
 6. They do not want to sew shirts these days because it has begun to be cold now.
 7. When greeting the elders they curtsy.
 8. Bring me water. I am dying of thirst.
 9. My eyes were smarting from the sand until I removed it.
 10. He led me along the path.
- 28B
1. Kana uchívápérékédza vánosvika nókukúrúmidza.
 2. Zvavákaripéta, havána kuripéta zvakanáka.
 3. Vákábáya mwoyo yeváhu némazwí avákapáridzá.
 4. Haána kútichénjédzá kúti motó wákomberedza mushá.
 5. Zvatátátanga kutónhórwá vákatítungámírira mumbá.
 6. Handína kuríyóra.
 7. Búritsá marí yémbudzi yandákúvígirá.
 8. Ibí rákó rakábáyiwa rínorwádzá heré?
 9. Kana táúnganá tinotángá nókukwázísá vakúru.
 10. Vákamúvígá pásí pémutí wémunzwá.

LESSON TWENTY-NINE

- 29A
1. They didn't look to the left or to the right but followed their companion without talking.
 2. He was pierced by a sharp wooden peg but although he was given medicine he died.
 3. You were talking properly but the witnesses say your hearts were far from them (i.e., you said one thing and believed another).
 4. Although he was a fool at work he was able to catch fish.
 5. When we ate thin porridge in the morning we were seeing rabbits and monkeys which were near our village.
 6. There were servants who were carrying many stones so that they should build the chief's houses.
 7. The women stamp maize with pestle and mortar to make mealie meal.
 8. Please bring me a good / nice basket from Salisbury.
 9. You had put a rope on the rock.
 10. Let us hear what he is telling / going to tell us.
- 29B
1. Havázarúre nzevé dzávo kuti vánzwé zvaánodá kúvaúdzá.
 2. Chipfúvá cháké chákamúrúwázdzá zvókutí ákatádzá kurará kúsvikira ákámedzá múshongá.
 3. Hóvé dzírí kudyá así támbo yángu ípfupí kwázvo.
 4. Bénzí ráti nemúmwoyo máro hakúná Mwarí kúnó así rínógara richítáúra nézváké.
 5. Zvapúpu zvizhínjí zvakátáura nézvekuípá kwemúranda wámámbo.
 6. Kuruboshwé kwáivá nébani así kúrudyí kwáivá nebwe gúrú.
 7. Haáchalísá mútswanda.
 8. Mukóma wáké haáchamúpérékedzá ngúvá íno así mupérékédzi wáké íshamwarí yángu.
 9. Tsokó netsúro ímhuka dzémusángó.
 10. Haáchashándísá / haáchambóshándísázve mutswi nádúrí.

LESSON THIRTY

My younger sister lives at Chiweshe. I want to go to see her this week-end. She will be happy to see me because I haven't gone there since Christmas (**Kirisimasi**). We will not spend the time talking about useless things but I will help her to stamp maize to make mealie meal and to sew her son's shirts. I have heard that she has been ill. She was at the hospital when father went to see her last week so (**saka**) he didn't see her. She is home now but she is not working. When her child came this morning to tell me *she* wants to see me, I quickly prepared things for going, but when my husband returned at the time for eating sadza he said that I should wait until the week-end because our children are in school. I agreed.

Please take care of my chickens when I have gone. Leopards are around about these days. That was what killed my friend's chickens. Some were eaten, others were left by them. Her son had not closed the door of the chicken house. But the cattle were

KEY TO EXERCISES

not killed because they were in the cattle kraal. I think that it's a good habit to close the door of the chicken house carefully (well) each night. It is those who take care of the things they have who will not lack anything in this life.

LESSON THIRTY-ONE

- 31A
1. I feel sympathy for you at the death of your wife.
 2. He takes care of his own things but he doesn't care about the things of others.
 3. That very king governs his country with great compassion / kindness.
 4. The women angrily drive the goats away.
 5. Perhaps he is jealous because of your wealth.
 6. I have the desire of seeing my young brothers going to school.
 7. The dirty things cannot be put in my house but the clean ones can.
 8. There is great misfortune near our village.
 9. The boys who are lazy cannot climb up the hill.
 10. Jealousy eats the heart.
- 31B
1. Tokó waro. Uné úsimbe.
 2. Kana áiné tsitsi áchákupá úmwe upfúmi hwáké.
 3. Áivá néhasha kwázvo zvandákámuóná nezúro.
 4. Kana vachítándánisa mapfeni makúru páne ngózi yókurúmwá nawó.
 5. Kubvira paákárátidzwa basa namambo ánoramba achishándá kwázvo.
 6. Haána háyn'a nemhúri yáké.
 7. Kana maókó ákó áiné tsvína endá kundoáshámbe.
 8. Shúngu dzángu ndédzekuóná chikóro chichívákwa pedyo nerúkova.
 9. Kunyange áiné tsitsi neváhu haávabátsiré kana váve nenzára.
 10. Ndiné úrombó kúti haúna kutóngwá zvakánaka namambo.

LESSON THIRTY-TWO

- 32A
1. Tell me truly, what prevented you from arriving at the appointed time?
 2. Bitter medicine is not swallowed by many people.
 3. He can run fast but he will never beat that boy who is also standing at the side of those running.
 4. That one who is limping is looking at the woman grinding millet on the grinding stone.
 5. I had never had my fingers injured until I tried to carve the stirring stick with a blunt knife.
 6. Salt is never put in stiff porridge but it is put in (ground) peanuts.
 7. We cleaned the house well with soap and water and then put pretty flowers on the table near the window.
 8. First bring good soil that we may plant flowers near the house.
 9. After a while the children were sleepy and then went to sleep.
 10. Tell the truth about what they did.
- 32B
1. Anódada haámbobátsirá várombó.

2. Ungámbódira mvúrá muhári, ndókuzoisa munyú.
3. Pamusóro pekúti vakádzi váikuya zviyo pamakuyo havána kundínzwá ndichíúyá.
4. Kana musóro wákó uchitémá ungáisé shuka pamushongá uyo unovává nokúúmédza.
5. Pamusóro pekúti áivá neúsimbe ákárámbe kubátsirá chirémá chakánga chákátakúra nzungú pamusána pácho.
6. Pamwe mwaná ángaráré pasí pánó pakáchéna.
7. Ákandiúdzá páchena kuti wáivá múnwe wáké kwéte chigunwe cháké chákakuvadzwa zvaákátiza akapúnzika pádombó.
8. Ungádyare maruva akánaka kana úiné ivhú rakánaka rekúadyáirírá.
9. Imbá íngáchéneswe nesípo némvura zhínji yakáchéna inopísá.
10. Ungáise mugóti wakávészwa nababá patáfura nokúti amái vángadé kuúshá-ndísá nókukúrúmidza.

LESSON THIRTY-THREE

- 33A
1. We walked along that very road while going to the church where my younger brother was married by the senior minister.
 2. I want to sit on this very rock while being cooled (blown on) by the wind.
 3. How do they scatter the millet? They still scatter it in the old-fashioned way.
 4. The son-in-law was excited at the wedding where there was a big gathering (lit. where there was gathered many people).
 5. The spirit possessed him and made him shiver.
 6. We did not despise what he said but we thought deeply about his words.
 7. A big wind blew and that is why that same rubbish which was in the pit was scattered around the yard.
 8. Put out that light.
 9. Those very children were stopped and then questioned by the teacher.
 10. As we were not permitted to enter this very court let us wait under this very tree near the house: we will hear what is being said by the elders because they talk loudly.
- 33B
1. Vasíkaná ívavo vakáimba nókutsváirá chivánze ndokúisa marara mugombá váchirí kuímbá.
 2. Mukúwásha ákakúdzwá natésvára pamutámbó.
 3. Mapango haána kúenzana. Áenzánise.
 4. Ánogona kudzímá mwénje nókufúridzá kamwé cheté kana afúridzisá.
 5. Ndoúpi mutoo waánogaróita kuti vanhu vadédere nawó?
 6. Tichirí kúbvumirwa kuóná amái védú múchipatara kwénguva shoma chéte nokúti várí kurwára kwázvo.
 7. Shave rákanga richirí kúnetsa musíkaná zvatakamúóna áreré pábondé.
 8. Dutu rémhépo richirí kuvhúvhútá zvikúru / kwázvo / chaízvo.
 9. Kana pásiná chinótidzívisa tinóungánidza varúme pamwé cheté páchikóro, nokúgadzira mugwagwa mangwána.
 10. Kare kare taímáníkídzwa kugadzira migwagwa así zvínó tinopíwá míbayiro.

KEY TO EXERCISES

LESSON THIRTY-FOUR

- 34A
1. When we were hunting game we turned aside into the forest and fell into big trouble because we met a lion.
 2. When the rain stops the birds begin to sing.
 3. He tore the cloth in pieces making patches for sewing the children's clothing.
 4. Whoever breaks the law of the country will simply be arrested by the police despite trying to hide.
 5. I remember that they gave us a deposit when they bought the bricks, so when they return with all the money they can take their bricks.
 6. I don't know his totem but my totem is called the "elephant".
 7. Why did he injure his neck by putting his head in the cave?
 8. Co-wives have many difficulties.
 9. The father-in-law did not forgive his son-in-law although he humbled himself asking that he be forgiven.
 10. Why do we not stir the water in this pool?
- 34B
1. Zvatichārambá tákahwānda mubako haváchatíwání.
 2. Zvaúchásímudzá tswānda ndichátsvaira pasí páyo.
 3. Kana tichíregérera vamwe tichárégererwawó.
 4. Váivhímá mbíra mumapako egómo paákazvítyóra gumbo.
 5. Ndiye chéte ané vhúdzi jena. Vamwe vósé vāne vhúdzi demá.
 6. Vákadáríká séi mutémó wavákadzíúdzá váchírí vadúku?
 7. MuShóna haábvmírwe kudyá nyáma yémhuká iné zita rémutúpó wáké.
 8. Takáyéuchidzwa naambúya kuti tisábvárúré mbátya dzédú itsvá tichítámbá nokúti amái vánozoisa zvigamba.
 9. Kana hwai dzárásíká múchando mufudzi anodzítswága.
 10. Kana kwárega kúnaya vangatángé kúítítira zvidhina pedyo nérwizi.
- 34C
1. Chipirí: Chipirí chapéra: paChipirí: zúvá réchipirí: kechipirí.
 2. Chishánu: Chishánu chapéra: paChishánu: zúvá réchishánu: kechishánu.
 3. Chitátu: Chitátu chapéra: Chitátu chinóúyá: zúvá rechítatú: katatú.
 4. Muvhuro: Muvhuro unóúyá: paMuvhuro: zúvá rékutángá: kékutángá / chékutángá / kutángá.
 5. China: China chapéra: China chinóúyá: zúvá rechína: kana.
 6. Chitánhatú / Mugovera: paMugovera / paChitánhatú: katánhatú: zúvá réchitánhatú.
 7. Svondo: kechínomwé: kanganí?: pazúvá rechínomwe.

LESSON THIRTY-FIVE

- 35A
1. If you were there my child would have recovered.
 2. When you finish sweeping the yard with this broom you may go to the river and wash.

3. If the cattle they herd had entered the field and eaten the millet, the women would have cursed the herders.
4. If we had all agreed to pay tax as he said, we would not have been punished by the magistrate.
5. If he had explained what was to be done I would have understood well.
6. When you wash your face, close your eyes so that the soap doesn't burn (hurt) your eyes.
7. The son-in-laws are those whose work is to fill in the grave.
8. If he was beset by misfortune at the time he was looking for his cattle in the bush, he would have told us.
9. If I knew that my father's sister gave birth to a child in the hospital last week I would have gone there.
10. When I finish cultivating I can rest.

- 35B
1. Pangúvá yokúsakura vánobátsírána kuti vapédzé nékukúrúmídzá.
 2. Munhu wése anéngé ásiná kúripa mutero pangúvá yakátarwa ánorangwa.
 3. Kana vachítúkáná havadánané.
 4. Ngátisimudzire nyika yédú ichiri murima nókushándá pamwé cheté nésimbá rédú rósé.
 5. Zvaákawá nókutyórá gúmbo ráké ákatsínzinyá ndókuchémá.
 6. Unófushira mbéú névhu nokúdzidírídza wómira kuti dziméré.
 7. Mutsváiro uyú mutsvá únotsváirá zvakanáka.
 8. Kana ásangána némukúwásha wáké ánomúbvunza mari yeróóra.
 9. Dái vákatárisa nzvimbo yékuzórá mómumvúri vángadái vákaiwaná.
 10. Kana vakabvuma pamwé cheté kúenda kuHaráre vángáwáne basa vósé.

LESSON THIRTY-SIX

I remember the first time I went to Salisbury. I started my journey on the appointed day. I had waited for the bus (*bhazi*) for a long time. Finally it came and I got (climbed) on. The road was muddy so we travelled slowly. On the second day a young man and an old woman got on the bus and sat in front of me. We began to speak together. They, also, had never been to Salisbury before.

We talked about many things, the journey, our homes and what we expected to see and do in Salisbury. Then I told them about a dream I dreamt while I was still at home. In my dream I saw a big gathering of people. They were thatching the chief's house. I looked at a little girl who picked up something small in the ashes that were near her and thereupon it flew into the sky. The little girl fled to her mother crying. Suddenly someone called out in a loud voice, "The house is burning". And with that I woke up. I found that my younger sister was calling my name to awaken me.

"Ah, you're lying" (lit. "Lying you"), the young man said.

"No, she's not lying," the old woman said, and turning around to me, she asked me if I wanted to know what the dream meant.

I said, "Yes".

Thereupon she told me that in Salisbury many troubles would befall me but if I would walk uprightly I would overcome all and have many friends whom I could trust.

KEY TO EXERCISES

I got off (descended) the bus in Salisbury thankful because I had been warned by that old woman.

LESSON THIRTY-SEVEN

- 37A
1. When they were walking quietly the hunters saw countless baboons going down into the fields.
 2. On returning home it happened that he met his mother-in-law and then clapped hands to her in respect because he was shy.
 3. They hung the meat in the tree to dry.
 4. If there were no peacemaker it would be difficult to quieten people at the time of suffering.
 5. He threw his bones in front of us and then told us what they meant.
 6. We shall deny ourselves food until our lost child is found again.
 7. The journey was possible because the moon shone on the path for us.
 8. These chairs can be cleaned with floor polish.
 9. He saw it for himself on the nose like tobacco (i.e., he got what he asked for).
 10. The burden she is trying to remove from her head cannot be removed without the help of another woman.
- 37B
1. *Íye múnyaradzi mukúru anónyárádza vaná vachírwára.*
 2. *Ítsíka yakanáka kuúchírá tichíkwázísá vakúru.*
 3. *Ákábúrtsa mutóro wáké nokúbhisa hátá ndókugara pásí kuti átáure.*
 4. *Yáníká mbátya kuti dziómé nókuúyísá jírá rekúpukutisa pásí.*
 5. *Zúvá rínovheneka nyika masíkatí, mwedzí uchívhénéka usíkú / pausíkú.*
 6. *Nharo yákatángwá nemúmwe wévavhímí pamusóro pémhuká yavákápfúra.*
 7. *Vamwe vanhu vánozvínymá kudyá kana vachíéndá rwéndo.*
 8. *Ánofámbá chinyáráriré nokúti ánonyára.*
 9. *Apo mhuno nepáhuro páké zvákamúrwádza ákabátsírwá nemúmwe akámu-rápa pachipatara.*
 10. *Páne túkonye tusíngaóneké tunódyá mídzi yéfodya ichíkúra múminda.*
- 37C
1. *Ákaréba kupinda Jóni.*
 2. *Músíkaná ákáchenjera kupfúúrá vósé mukírásí.*
 3. *Ndíri mudúku kunayé.*
 4. *Múkomaná akásimba kupinda vósé.*
 5. *Áne tsítsí kúpinda mambo.*

LESSON THIRTY-EIGHT

- 38A
1. Women, I would like you to plaster my house tomorrow.
 2. My mother simply cooks sweet potatoes like that.
 3. They dug a crooked trench in the school yard so that the water should not enter the school.
 4. Father is complaining because mother burnt his clothes.
 5. The girls plait their hair so that it may be long.
 6. Let us go to the field to chase away the pigs because they are finishing our maize.
 7. The battle was fought by the men, the women stayed at home (conversing) because they had confidence in their husbands defeating the enemies.
 8. Why did they deceive us that they were not removing honey? Why were they stung by the bees?
 9. He was cutting reeds for making a mat when he was taken by the crocodile.
 10. The tribes (of modern times) are now civilised and moreover they are honest.
- 38B
1. Mapango ayo ánenge akákombama así ayo ákárúrama.
 2. Kana uchítá bondé rakádaró unófánirá kushándísá tsángá dzakárúrama dzinóbva kurwizí.
 3. Wakádií nhási? Ndaúya kuzokúshányirá.
 4. Vavhímí vaivhímá ngúruve vákarwíswa négarwe pedyo nérwizí.
 5. Tinóvimba kwázvo némutúngámíri werúdzi rwédú ánége ári murúme anóvimbika / akárúrama.
 6. Vásáti vaburá uchí vánotándánisa nyúchí.
 7. Murúme anónzi Píta ákatinyépéra ndókutibirá nhumbí dzedu.
 8. Kana vanhu váshambídžíka uye vadzídzá kúverenga nókunyórá, vánozívá zvinóitika kune dzímwe nyika.
 9. Vánenge várí kupópótá nézvekudyá así ndinónzwá kúnhuhwira kwakánaka kwembámbaira dzirí kúbikwa.
 10. Séi vakácherá rúkombá páséri pémushá?

LESSON THIRTY-NINE

- 39A
1. I slipped and fell on my mouth.
 2. If you become friendly with bad people you will become like them.
 3. Before we part we will ask George to testify to us what he saw.
 4. They moved to another house, running away from bugs which troubled them very much.
 5. He guards the jail at night when there is no light.
 6. They got near him, trembling because they feared what they had done.
 7. If the women do not learn in school the whole tribe does not advance.
 8. I saw smoke at the river and then knew that grass was being burnt by the boys who had gone fishing.
 9. I was surprised on receiving a letter from my brother telling me of the advancement in America which he visited.
 10. Envy is bad because it leads people to do things that are not good.

KEY TO EXERCISES/VOCABULARY

- 39B
1. Ákadziídza kwázvo kanapo haána kubúdirira.
 2. Havámboúpúrá vachikwikwidzana nesú pádare.
 3. Ákágara ákárindá patoróngo kusvikira pakatí pousíku ndókushámiswá achíwáná mutoróngo musíná múnhu.
 4. Vákábvá kwáMutáre vachiéndá kúHaráre mwedzi wapéra: zvínó váenda kundoshányá kuGwéru.
 5. Kana ukatsvedza padombó usándishóre nokúti ndakúyéúchidza.
 6. Vásátí váparára ndinódá kunzwá zvaánótaúra nézveruchíva muvanhu.
 7. Ruvheneko rwevánhu makoré akápera rwákaúyá zvishoma así zvínó rúnokúrúmídza.
 8. Vanhu vané rúvheneko havádé kúgara nétsikídzi kana mapeté.
 9. Ndísátí ndáendá kúnorará ndakánzwa kuti gó gó pamusúo.
 10. Mumbá mákanga mákatí zí-i.

VOCABULARY

English translations given should only be taken as a guide to the meaning of the Shona words. It is impossible to give exact single-word equivalents. Words in both languages have areas of meaning and these overlap in varying degrees. You should notice how words are used and, by discussion with your informant, try to discover their exact range of meaning. The lesson where each word is first introduced is indicated.

NOUNS

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
amái	2b	mother	9
ambúya	2b	mother-in-law, grandmother	9
aní?	1a	who?	21
babá	1a	father	9
badzá (mapadzá)	5 (6)	hoe	5
bako (mapako)	5 (6)	cave	34
bángá (mapángá)	5 (6)	knife	5
báni (mapáni)	5 (6)	plain, open grassland	9
banzú (mapanzú)	5 (6)	sharp wooden peg	29
bárika (mabárika)	5 (6)	polygamy, polygamous situation	34
basa (mabasa)	5 (6)	work	7
bázi (mapázi)	5 (6)	branch	26
bénzi (mapénzi)	5 (6)	fool	29
bere (mapere)	5 (6)	hyena	5
bhizá (mabhizá)	5 (6)	horse	5
bhúku (mabhúku)	5 (6)	book	17
bofu (mapofu)	5 (6)	blind person	26
bondé (mapondé)	5 (6)	reed mat	38
bótá (mabótá)	5 (6)	thin porridge	29
búri (mabúri)	5 (6)	hole, perforation, aperture	25
bveni (mapfeni)	5 (6)	baboon	5

VOCABULARY

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
bvúpá (mapfúpá)	5 (6)	bone	5
chando	7	snow, frost, cold weather	34
chapúpu	7	witness	29
chéchi	9	church, worship service	15
chembere	9	old woman	36
chengó	7	wall	6
chibahwé	7	maize	15
chibátó	7	deposit, handle	34
chidhína	7	brick	34
chidziídzo	7	lesson	6
chiédza	7	light	39
chigamba	7	patch	34
chigaro	7	seat, chair	6
chigáyó	7	grinding mill	24
chigunwe	7	toe (not big toe)	32
chikóro	7	school	6
chikwéreti	7	debt, loan	26
chingwa	7	bread	6
chinhu	7	thing, something	6
chipatara	7	hospital, clinic	7
chipfúvá	7	chest of person; cough	29
chipó	7	gift	6
chipúnu	7	spoon	6
chironda	7	sore, wound	25
chirongó	7	clay pot for water	9
chirótó	7	dream	36
chirungu	7	English	6
chiShóna	7	Shona language	6
chisó	7	face	21
chitupa	7	registration certificate	19
chivánze	7	yard, cleared area around house	33
chiví	7	sin, covetousness	6
chókudyá	7	food	25
chotó	7	fireplace	6
dambudziko (matambudziko)	5 (6)	trouble, distress	34
dangá (matangá)	5 (6)	cattle kraal; herd	15
dare (matare)	5 (6)	men's meeting place, council	21
dáre (matáre)	5 (6)	bell	22
démó (matémó)	5 (6)	axe	21
dénga (maténga)	5 (6)	heaven, roof, sky	5
divi (mativi)	5 (6)	side	19
dombó (matombó)	5 (6)	rock	29
dope (matope)	5 (6)	mud	36
dota (madota)	5 (6)	ashes	36

VOCABULARY

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
dúra (matúra)	5 (6)	granary	19
durí (maturí)	5 (6)	wooden mortar	29
dútú (madútú)	5 (6)	gale, strong wind	33
dzimbá	10	houses	8
dzimbó	11	songs	8
dziva (madziva)	5 (6)	pool, pond, lake	26
fáfitera (mafáfitera)	5 (6)	window	17
fódya	9	tobacco	37
gándá (makándá)	5 (6)	skin, hide	23
gárwe (makárwe)	5 (6)	crocodile	5
gombá (makombá)	5 (6)	hole in the ground	9
gomo (makomo)	5 (6)	hill, mountain	16
gonye (makonye)	5 (6)	worm	37
goré (makoré)	5 (6)	cloud, year	16
gumbéze (magumbéze)	5 (6)	blanket	33
gumbo (makumbo)	5 (6)	leg	7
guyo (makuyo)	5 (6)	grinding stone (for grain)	32
hákáta	9	diviner's bones	37
hámá	9	relative(s)	8
hanyn'a	9	care, concern	31
hanzvádzi	9	sibling(s) of opposite sex	21
hári	9	clay pot(s)	16
háshá	9	anger	31
hátá	9	coiled pad(s) for carrying load on head	37
hémbe	9	shirt(s)	26
hómwé	9	purse(s), pocket(s)	22
hova	9	rivers	8
hové	9	fish(es)	29
húkú	9	chicken(s)	14
húní	9	firewood	14
huro	9	throat(s)	37
hwahwá	14	beer	10
hwai	9	sheep	21
hwaná	14	childhood	10
ibví (mabví)	5 (6)	knee	28
ibwe (mabwe)	5 (6)	stone	17
imbá	9	house(s)	8
ishé	1a	chief, lord	9
ivhú (mavhú)	5 (6)	soil	32
izwí (mazwí)	5 (6)	voice, word	22
jayá (majayá)	5 (6)	young man	36
jécha (majécha)	5 (6)	sand	26
jékó (majékó)	5 (6)	sickle, menstrual pain	5
jírá (machírá)	5 (6)	cloth	7

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
kachigaro	12	small chair	10
kagaro	12	small buttock	10
kamunhu	12	small person	10
kamutí	12	small tree	10
kamwaná	12	small child	10
karúmé	12	small man	10
kumberí	17	in front	10
kunzé	17	outside	10
kure	17	far off	10
kuséri	17	behind	10
kushúre	17	behind	10
kutsí	17	underneath	10
madzimái	6	mothers	9
madzimbúya	6	grandmothers	9
mafútá	6	oil, fat, grease	23
makei	6	last / next year	36
mambo	1a	chief, king	9
mangwáná	5	tomorrow	4
marara	6	rubbish	33
marí	9	money	17
mbada	9	leopard(s)	26
mbatya	9	clothing	8
mbavhá	9	thief, thieves	22
mbereko	9	cloth(s) for carrying child on back	16
mbéú	9	seed(s)	24
mbúdzí	9	goat(s)	8
mhépó	9	wind	26
mheremhere	9	noise, death wail	22
mhinduro	9	answer(s)	17
mhósva	9	trouble(s), court case(s)	22
mhuká	9	wild animal(s)	22
mhunga	9	bulrush millet	19
mhuno	9	nose(s)	37
mhuri	9	family, families	25
mombe	9	cattle, cow(s)	8
murombó	1	poor person	26
motó	3	fire	14
mubátó	3	handle	34
mubayiro	3	reward, wages	22
mubereki	1	parent	21
mubvunzo	3	question	4
muchato	3	wedding	33
muचेche	1	baby	26
muchenje	3	white ants	26

VOCABULARY

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
muchero	3	fruit	19
mudzi	3	root	32
mudziúdzí	1	student	3
mudziúdzísi	1	teacher	3
mudzimú	3	ancestral spirit	22
mudziyó	3	kitchen utensil	26
muenzi	1	stranger, visitor	27
mufámbí	1	traveller	4
mufánánídzó	3	picture, likeness, parable	22
mufudzi	1	herd boy, shepherd	21
mufúndisi	1	minister of religion	33
mugaríró	3	way of living, custom	26
mugóti	3	stirring stick	32
mugwagwa	3	road	33
muiti	1	agent, doer	3
mujoní	1	European policeman	27
mukádzí	1	woman, wife	3
mukaka	3	milk	3
mukatí	18	inside	10
mukóma	1	older brother of boy, older sister of girl	21
mukómaná	1	boy	3
mukúwásha	1	son-in-law	33
mumvúri	3	shade, shadow	16
munda	3	field	3
munhu	1	person	3
munhuwí	3	good smell	38
munín'ína	1	younger brother of boy, younger sister of girl	21
munwe	3	finger	32
munyarádzi	1	comforter	37
munyú	3	salt	32
munzwá	3	thorn	28
mupérékédzi	1	companion	29
mupíní	3	handle	21
mupúrisa	1	African policeman	27
murámú	1	brother / sister-in-law	35
muranda	1	servant	29
muridzi	1	owner	26
murimi	1	farmer	7
muripo	3	payment of fine, fees	23
muríwó	3	relish eaten with stiff porridge, vegetable	15
muromo	3	mouth	29
muroyi	1	sorcerer	26

VOCABULARY

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
murúmé	1	man, husband	3
murungu	1	European	22
musána	3	back	16
musangano	3	gathering of people	26
mushá	3	village, home	3
mushongá	3	medicine	4
mushúre	18	behind	10
musí	3	day	15
musíkaná	1	girl	3
musóró	3	head, top, topic	23
musúo	3	doorway	15
muswé	3	tail	21
mutádzi	1	transgressor, sinner	6
mutámbó	3	feast, dance	33
mutémó	3	law, rule	16
muténgó	3	price	26
mutero	3	tax	35
mutí	3	tree, medicine	2
mutoo	3	manner, method	33
mutóro	3	burden	22
mutswi	3	pestle	29
mutsipá	3	neck	34
mutsváiro	3	broom	35
mutúpó	3	totem, clan name	34
muvéngí	1	enemy	24
muvhími	1	hunter	37
muviri	3	body	23
mvúra	9	water, rain	8
mwaná	1	child	3
mwanákomana	1	son	21
mwanásikana	1	daughter	21
Mwarí	1	God	3
mwedzi	3	moon, month	4
mwené	1	owner	3
mweyá	3	spirit, breath	4
mwoyo	3	heart	7
n'anga	9	diviner(s), healer(s)	8
ndiro	9	plate(s)	5
ngoró	9	wagon(s)	23
nguruve	9	pig(s)	38
ngúvá	9	time(s)	15
nhabvú	9	football game(s)	27
nhámó	9	distress, calamity, hardship (also pl.)	22
nhanga (manhanga)	5 (6)	pumpkin	18

VOCABULARY

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
nharo	9	quarrel(s), dispute(s)	37
nhivi	9	side(s)	8
nhumbi	9	baggage(s), love token(s)	38
njéré	9	cleverness, tactic(s)	22
njodzi	9	danger(s), misfortune(s)	31
nungo	9	laziness	31
nyama	9	meat, flesh	15
nyásha	9	mercy, compassion, grace	31
nyayá	9	matter of conversation, story, history (also pl.)	23
nyemba	9	cow pea(s), bean(s)	24
nyika	9	country, district (also pl.)	16
nyóká	9	snake(s)	8
nyótá	9	thirst	22
nyúchí	9	bee(s)	38
nzara	9	hunger, famine	21
nzevé	9	ear(s)	29
nzvimbo	9	place(s)	22
nziyó	9	song(s)	25
nzou	9	elephant(s)	14
nzungú	9	peanut(s)	32
padyo	16	near	10
pakatí	16	in the middle	10
pamberí	16	in front	10
panzé	16	outside	10
paséri	16	behind	10
pasí	16	down, the ground	10
pedyo	16	near	10
pfíhwa (mapfíhwa)	5 (6)	cooking stone	22
pfúma	9	wealth	31
pfuti	9	gun(s)	23
putúgadzike	9	tea	24
ríma (maríma)	5 (6)	darkness	19
rongó (marongó)	5 (6)	pot	24
róóra	5	lobola, "bride-price"	19
ropa	5	blood	19
ruboshwé	11	left hand	29
ruchíva	11	covetousness, envy	39
rudó	11	love	14
rudýí	11	right hand	29
rudzi (ndudzi)	11 (9)	tribe, kind	38
rufú	11	death	25
rugaré	11	peace	25
rugwaro	11	letter, loose paper(s)	39

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
rukombá	11	trench	38
rukova	11	river	8
rumbó	11	song	8
rungano	11	story, tale	23
ruókó (maókó)	11 (6)	hand, arm	14
ruímí	11	tongue, language	27
rutivi	11	side	8
ruva (maruva)	5 (6)	flower	32
ruvheneko	11	light, illumination	39
rwendo	11	journey	27
rwiyó	11	song	25
rwizí	11	river	39
sadza	5	stiff porridge	5
sángó (masángó)	5 (6)	bush country	14
sékúru	1a	grandfather, mother's brother	9
shámwarí	9	friend(s)	21
shanje	9	jealousy, envy	31
shave (mashave)	5 (6)	possessing spirit	33
shiri	9	bird(s)	19
shoko (mashoko)	5 (6)	word	28
shuka	9	sugar	24
shúmba	9	lion(s)	21
shúngú	9	emotional upset (anger, grief), exhilaration, desire, ambition	31
simbá (masimbá)	5 (6)	strength, power	15
sipo	9	soap	32
svondo (masvondo)	5 (6)	week, Sunday, worship service	19
tambo	9	string(s), rope(s), line(s)	29
ténzi	1a	owner, master	9
teté	1a	aunt, father's sister	21
tézvára	1a	father-in-law	21
tíi	9	tea	24
toróngo	9	jail(s)	39
tsamba	9	letter(s)	17
tsanga	9	reed(s)	38
tsika	9	habit(s)	22
tsikídzi	9	bug(s) (human parasite)	39
tsíme (matsíme)	5 (6)	well, source of water	9
tsitsi	9	pity, compassion	31
tsoka	9	foot, feet	21
tsokó	9	monkey(s)	29
tsuro	9	rabbit(s)	29
tsvimbó	9	walking stick(s)	22
tsvina	9	dirt, filth	31

VOCABULARY

<i>Shona</i>	<i>Class</i>	<i>English</i>	<i>Lesson</i>
tswanda	9	basket(s)	29
tugaro	13	small buttocks	10
tumití	13	small trees	10
turúmé	13	small men	10
tuvanhu	13	small people	10
tuzvigaro	13	small chairs	10
twaná	13	small children	10
ubabá	14	fatherhood	10
uchí	14	honey	38
ukúru	14	greatness, seniority, importance	14
umái	14	motherhood	10
umambo	14	kingdom, chieftainship	26
umwé	14	unity	22
(g)úngáno	(5) 9	gathering	36
unhu	14	humanity, good manners, kindness	10
upenyú	14	life	25
upfu	14	mealie meal	10
urombó	14	poverty, sympathy	31
ushé	14	kingdom, area of rule	22
ushoma	14	shortage	25
usikú	14	night	25
usimbe	9	laziness	31
uswá	14	grass	10
utsí	14	smoke	39
uzhínji	14	multitude, great number	25
vádzimái	2a	mothers	9
vádzimbúya	2a	grandmothers	9
vhíri (mavhíri)	5 (6)	wheel	23
vhudzi (mavhudzi)	5 (6)	hair	34
wíndo (mawíndo)	5 (6)	window	17
zái (mazái)	5 (6)	egg	17
zaná	21	large child	10
zhizhá (mazhizhá)	5 (6)	summer, rainy season	24
zibángá	21	huge knife	10
zimbwá	21	big dog	10
zimunhu	21	huge person	10
zínó (mazinó, menó)	5 (6)	tooth	25
zisíkaná	21	huge girl	10
zísó (mazísó, mesó)	5 (6)	eye	16
zítá (mazítá)	5 (6)	name, noun	15
zúvá (mazúvá)	5 (6)	sun, day	5
zviyó	8	grain, millet	33

VERBS

<i>Shona</i>	<i>English</i>	<i>Lesson</i>	<i>Shona</i>	<i>English</i>	<i>Lesson</i>
-bá	steal	5	-dedera	shiver, tremble	33
-bátá	hold, grasp, seize	5	-dira	pour in or on	32
-báta bása	work	5	-diridza	water	24
-bátidzá	kindle a fire	23	-dóká	set (of the sun)	5
-bátsirá	help	5	-dudzira	explain, reveal	35
-baya	stab, pierce	28	-dyá	eat	4
-bereka	give birth to; carry	16	-dzíidzá	learn, study	5
	child		-dzíidzisa	teach	5
-bhururuka	fly	36	-dzímá	extinguish fire, erase	23
-bika	cook, brew	5	-dzimba	be sore, painful	28
-búdirira	succeed, progress	39	-dzingá	drive away, chase	31
-búritsá	take out, expel,	28		(animals)	
	produce		-dzivisa	hinder, prevent,	32
-buruka	go down, descend	36		forbid	
-bva	come from, leave	3	-dziyá	warm oneself	10
-bvárúrá	tear	34	-dzoka	return	15
-bvisa	take out, take away,	23	-dzvúrá	stamp (grain)	29
	pay		-edza	try	27
-bvuma	agree, plead guilty	27	-enda	go	2
-bvumidza	allow	33	-enda netsóka	go by foot	6
-bvundura	stir	34	-enzana	become equal (size)	33
-bvunza	ask	3	-fá	die, be out of order	16
-chata	marry	27		(of machine)	
-chatiswa	have a marriage	33	-fádzá	please	17
	solemnised or		-fámbá	walk	3
	registered		-fámbá netsóka	walk on foot	6
-chéká	cut (with knife)	2	-fánáná na-	be like	18
-chémá	cry	9	-fánirá	ought, must, should	9
-chembera	grow old	27	-fará	be (become) happy	4
-chena	become white, clean	32	-fudza	herd	9
-chenesa	clean	32	-fúka	cover (with blanket)	33
-chengeta	take care of	9	-funga	think, consider,	17
-chénjédzá	warn	28		suppose	
-chénjérá	become wise	18	-fura	graze	9
-chera	malign	9	-fúrá	blow	9
-chera gombá	dig a hole	9	-fúridzá	blow (with mouth)	33
-chérá mvúrá	draw water	9	-fushira	cover with soil	35
-dá	love, like, want	3	-gadzika	put down (not	24
-dada	be proud	32		carelessly)	
-dáidzá	call	23	-gadzira	fix, prepare	23
-dáná	call, love one another	2	-gara	sit, live, stay	4
-dáríká	transgress, go across	34	-gáyá	grind (by machine)	24

VOCABULARY

<i>Shona</i>	<i>English</i>	<i>Lesson</i>	<i>Shona</i>	<i>English</i>	<i>Lesson</i>
-gona	be able	9	-máníkídza	compel, force	33
-govera	divide, distribute, allot	27	-medza	swallow	19
-gumbura	strip, scandalise, upset (emotionally)	28	-mera	sprout (of seeds)	24
-gumbhina	limp	32	-mhányá	run, hurry	32
-gútá	become satisfied with food	18	-mírá	stand, wait	8
-hwándá	hide	34	-mórá	take honey from hive	38
-íbvá	become cooked, ripe	19	-muka	arise, awaken	19
-imbá	sing	8	-mutsa	arouse, excite	36
-ípá	become bad, evil	18	-naka	become beautiful, good, nice, etc.	18
-isa	put, place	9	-nama	plaster, make sticky	38
-ita	do, make, act	4	-namata	pray, worship	19
-jáirá	become accustomed to	27	-natsa	make nice, cleanse	5
-kámá	milk, comb (hair)	23	-natsa kutaura	speaking carefully or clearly	5
-kanda	throw	17	-naya	rain	26
-kandira	lay (eggs), to throw (down, to, at)	17	-neta	become tired	18
-kángánisa	confuse, make a mistake	27	-nóngá	pick up	36
-kángánwá	forget	24	-nonoka	delay, be slow, late	19
-kásá	stop raining	34	-nyádzá	shame, disagree	37
-katsáúká	go astray	34	-nyanya	be excessive	39
-kómbámá	become curved, curled, crooked	38	-nyará	be ashamed, shy	37
-kora	become fat (of an animal)	18	-nyarádza	quieten, comfort	37
-kosha	become appreciated, expensive, important	19	-nyarára	be quiet, become quiet	18
-kotsira	sleep, be sleepy	32	-nyéngédzá	deceive, pretend	38
-kúdzá	honour, respect	27	-nyepa	lie	36
-kúmbirá	ask, request, pray	17	-nyéngétéra	pray, coax, persuade	24
-kúndá	win, overcome	27	-nyímá	stint, deprive	37
-kúrá	grow	4	-nyórá	write	17
-kúrumídza	hurry	17	-nwá	drink	3
-kúvázá	injure, hurt, wound, pain	32	-nzi	be called, said	24
-kuya	grind (on stone)	32	-nzwá	hear, feel, understand	8
-kwána	become sufficient	19	-ómá	become hard, dry, difficult	18
-kwázisa	greet	28	-ombera	clap hands	37
-kwikwidzana	compete, be against	39	-óná	see	2
-kwirá	climb, get on (bus)	31	-óndá	become thin	18
			-ora	become spoiled, rot	13
			-pá	give	6
			-pákúrá	dish up (food)	24
			-pamhidza	repeat, add	24
			-paradza	destroy, scatter	25
			-parara	separate, disperse	39

VOCABULARY

<i>Shona</i>	<i>English</i>	<i>Lesson</i>	<i>Shona</i>	<i>English</i>	<i>Lesson</i>
-páridzá	preach	28	-ridza	sound, play instrument	23
-pédzá	finish, complete	8	-rima	hoe, plough, cultivate	3
-pérá	become finished, end	7	-rinda	watch, guard	39
-pérékédza	accompany	28	-ripa	pay	17
-pesana	differ (in opinion)	25	-rodza	sharpen	26
-peta	fold	28	-rótá	dream	36
-pfeka	dress	25	-róvá	hit	14
-pfírirá	thatch	36	-ruka	knit, weave, plait, crochet	38
-pfúgámá	kneel	19	-rú má	bite	14
-pfúrá	shoot, kick	23	-rurama	be straight, honest	38
-pfúúrá	pass by, surpass	37	-rwa	fight	7
-pinda (mu-)	enter, go in	16	-rwádzá	hurt, cause to be ill	25
-pinduka	turn around, repent	36	-rwará	be sick	7
-pindura	answer	17	-sakura	weed, cultivate	35
-pinza	become sharp	18	-sangana	meet	9
-písá	cause to burn, set on fire, make hot	16	-sangana na-	meet, come together	19
-pómérá	accuse falsely	24	-sará	stay behind	16
-póná	recover, give birth	35	-sarudza	choose	25
-pónésá	save	6	-seka	laugh, laugh at	14
-pópótá	grumble, complain	38	-shámá	open mouth, to be astonished	39
-pórá	heal of a wound, cool	35	-shamba	wash the body	7
-pótérédza	go around, surround	28	-shambidza	wash another	23
-pukuta	wipe, polish	37	-shambidzika	become civilised	38
-púnzá	smash, break, let fall	17	-shámísá	astonish, be wonderful	25
-púpúrá	testify	39	-shámwarídzana	be friendly with	39
-puta	smoke	37	-shándá	work, be useful	7
-ramba	refuse	14	-shándísá	use, make work	29
-ranga	punish, rectify	35	-shányírá	visit, stay for a time	39
-rangarira	remember	36	-shaya	lack, fail to obtain, die (of people)	23
-rapa	treat medically	14	-sika	create, spin	25
-rárá	(go to) sleep, lie down	2	-simba	become strong	2
-rásá	throw away, lose, forsake	7	-símúdza	lift, raise	34
-ratidza	show, indicate	31	-símúka	stand up, start journey	36
-rega	cease, stop	14	-síyá	leave, abandon, desert	16
-regerera	forgive	24	-sona	sew (a garment)	28
-rema	become heavy, difficult	18	-suka	wash things	7
-rerúká	become easy	18	-súngá	tie	14
-révá	speak, mean	35			

VOCABULARY

<i>Shona</i>	<i>English</i>	<i>Lesson</i>	<i>Shona</i>	<i>English</i>	<i>Lesson</i>
-svika	arrive	4	-túma	send	3
-svinura	open the eyes	16	-túnga	thread, sew (mats), gore	38
-svora	blame	28	-túngamira	lead	28
-swedera	draw near, approach	39	-túra	off-load (from head)	37
-swera	spend time or the day	2	-túriká	hang up, stack,	37
-tádzá	sin, make mistake, fail	6	-túrikira	translate, interpret	37
-takura	carry	16	-tyá	fear, be afraid	7
-tamá	move residence	39	-tyóra	break	28
-tambá	play, dance	15	-údzá	tell	3
-tambírá	receive	17	-únganá	meet together	28
-tambudza	trouble, annoy	25	-úngánidza	gather together	33
-tándá	chase away	38	-úráyá	kill	15
-tándánisa	chase, running after	38	-úyá	come	2
-tándará	converse with, visit	38	-úyá na-	bring	14
-tángá	begin	28	-vá	be, become	29
-tára	trace, draw, appoint a time	36	-váká	build	15
-tarisa	look, look at, look after	2	-vává	be bitter, itch	32
-taura	speak	6	-véngá	hate	6
-téérera	obey, submit to, listen	15	-verenga	read, count	16
-témá	chop, decide, appoint, throb	2	-veza	carve	32
-tenda	believe, thank	15	-vheneka	give light, illuminate	37
-tendera	agree, believe, allow	35	-vhimá	hunt	34
-téngá	buy	2	-vhúvhútá	blow (of wind)	26
-téngésá	sell	2	-vígá	bury, hide	28
-tera	pay taxes	35	-vigira	bring, fetch, obtain for someone	28
-ti	say	6	-vimba	rely on, trust	38
-tizá	run away, run from	15	-wa	fall, befall	35
-tizirá	flee to, elope	36	-wana	find, acquire, come upon	19
-tóngá	judge, rule	31	-wanda	abound	36
-tónhóra	be cold	28	-yamura	help, assist	37
-tóra	take, fetch	3	-yeuka	remember	34
-tsamwa	become angry	31	-zádzá	fill	24
-tsáútsá	lead astray	24	-zará	become full	18
-tsínzinyá	close or lower eyes	35	-zarira	close	15
-tsvá	be burnt	35	-zarura	open	15
-tsvaga	look for	35	-zívá	know	7
-tsváirá	sweep	35	-zora	anoint, smear on liquid	23
-tsvedza	slip	38	-zóróra	rest	16
-túká	curse, scold	35	-zurura	open	15
			-zvidza	despise, condemn	33

MISCELLANEOUS WORDS

<i>Shona</i>	<i>Function</i>	<i>English</i>	<i>Lesson</i>
áiwa	interjection	no, indeed	6
así	conjunction	but	7
-chena	adjective	white, clean	12
chéte	adverb	only	15
chíi		what is it?	7
chinyararire	adverb	quietly, secretly, silently	37
chókwadí	adverb	truly	31
-díki	adjective	small, young	12
garé garé	adverb	soon, presently, after a while	32
Haráre	noun	Salisbury	8
Hókoyo!	interjection	Beware!	26
hóngu	interjection	yes	6
kana	conjunction	if, when	16
kana ... kana ...	conjunction	either ... or ...	25
-kobvú	adjective	thick, fat	12 and 13
kudá	conjunction	perhaps	31
-kúkútú	adjective	hard, difficult, dry	13
kunyange	conjunction	although, even though	16
-kúru	adjective	big, great, important	12
kwázvo	adverb	very much	2
kwéte	interjection	no	6
máiweé	interjection	expression of pain or sorrow	31
makórókótó	interjection	congratulations	31
manherú	noun	evening	2
mazúvá ósé		every day	9
musáténdé		don't mention it	3
-na	adjective	four	12
ndaténda		thank you	3
-nganí?	adjective	how many?	12
nhási	noun	today	4
nokúti	conjunction	because	9
-nomwé	adjective	seven	12
-nyóro	adjective	soft, wet, green	13
pachena	adverb	openly	32
-pamhi	adjective	broad, wide	13
pamsóro pa-		about, on top of	25
pamusána pa-		on account of	25
pamwé cheté		all together	15
panhu pamwé		the same place	15
pasiná		in vain, without purpose	19
-penyú	adjective	living, alive	13
-pfumbamwe	adjective	nine	12

VOCABULARY

<i>Shona</i>	<i>Function</i>	<i>English</i>	<i>Lesson</i>
-pfúpi	adjective	short	13
-refú	adjective	long, tall, deep	12
-séré	adjective	eight	12
sézva	conjunction	like, as, like what	27
-shánu	adjective	five	12
-shoma	adjective	few, insufficient	13
-tánhatú	adjective	six	12
-tatú	adjective	three	12
-temá	adjective	black, dark	13
-tete	adjective	thin, narrow	12
tokó waro	interjection	serves you right (blame)	31
-tsvá	adjective	new	12
-tsvené	adjective	pure, holy	12 and 13
-tsvukú	adjective	red, brown	13
-virí	adjective	two	12
yówé	interjection	expression of regret, pain, commiseration	31
-zhínjí	adjective	many, much	12
zva	conjunction	when, because, since	18
zvakanáka	adverb	well	7
zvákáre	adverb	again, also, moreover	14
-zvé	adverb	again	14
zvimwe	conjunction, adverb	perhaps	31
zvínó	adverb	now	2
zvokúti	conjunction	so that	29

FURTHER REFERENCES

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- E. W. Stevick, *Manyika Step by Step*, Central Mission Press, Cleveland, Transvaal, 1960.
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- I. M. Scovill and S. Nehumayi, *Pocket Shona Dictionary*, Old Umtali (Manyika, mimeographed, tone marked).
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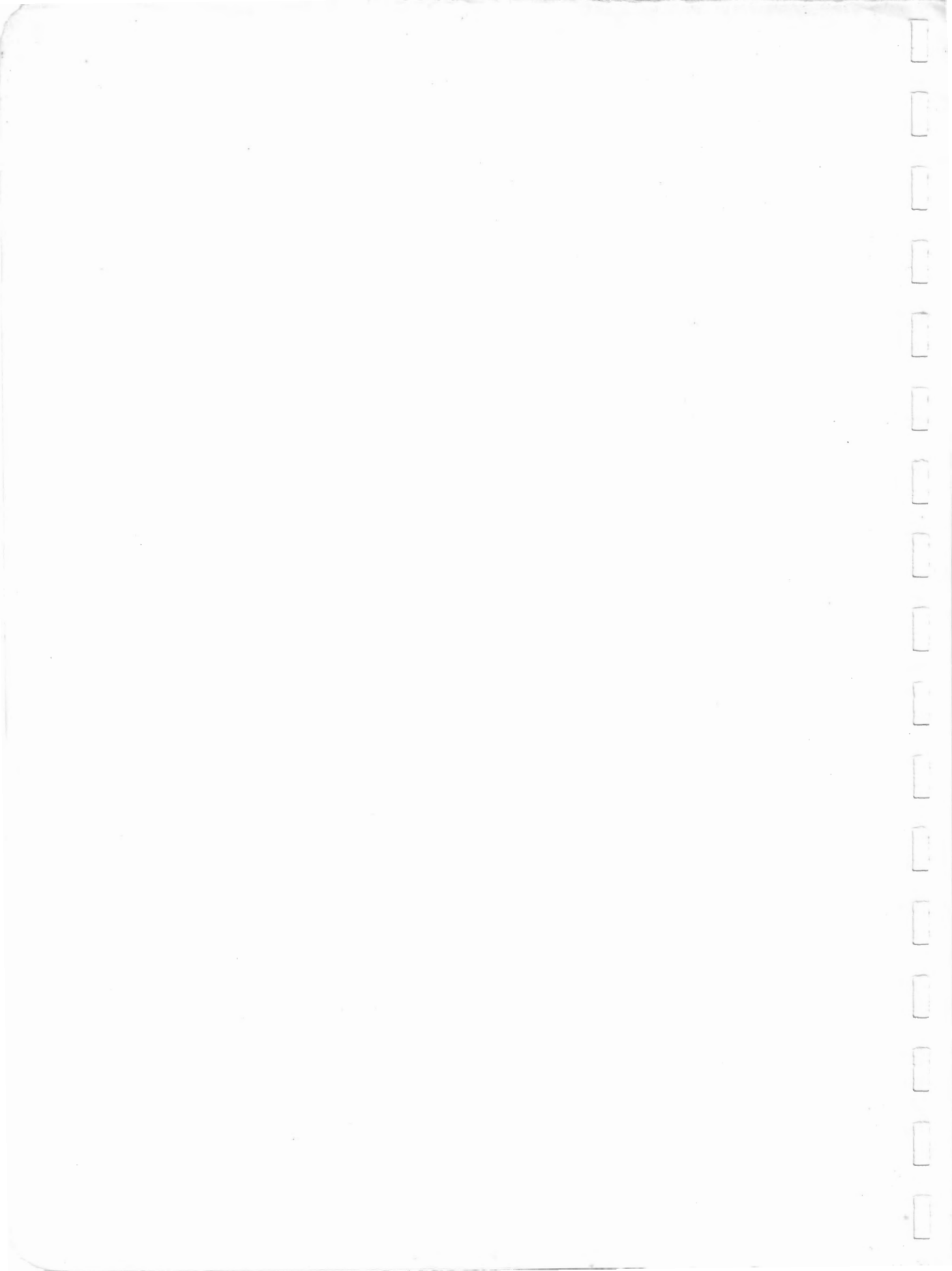
We suggest that it may be helpful, when using this manual, to read books written in Shona, with your informant.

Many of these books are available from such organisations as the Rhodesia Literature Bureau; whose price list is obtainable from P.O. Box 8137, Causeway, Rhodesia.

The following is a list of appropriate materials by Word of Life Publications:

- Ngano Dzekare Series** (Stories of Old)—five books.
- Musa Anowana Shamwari** (Musa Finds a Friend).
- Musa Anobatsira Chando** (Musa Helps Chando).
- Musa Anokunda N'anga** (Musa Outwits the Witchdoctor).
- Nyaya Dzesango** (Stories of the Jungle).
- Ngano Dzetsoko** (Monkey Tales).
- Mukushi Nevana Vake** (The Sower and His Children).

A catalogue of other materials available from W.L.P. can be obtained by writing to P.O. Box 1893, Salisbury, Rhodesia.



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